THE CANONICAL PRAYERBOOK OF THE MANDAEANS

TRANSLATED WITH NOTES BY

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ABBREVIATIONS

ATŠ	The Thousand and Twelve Questions (*Alf Trisar Šuialia*). Text, transliteration, translation and commentary. By E. S. Drower. (Akademie-Verlag, Berlin, 1959).
BM Or.	British Museum Oriental manuscripts.
D.A.	Diwan Abatur, Studi e Testi, No. 151. Text, translation and notes. By E. S. Drower (Pontificio Istituto Biblico, Rome, 1950).
D.C.	The Drower collection of Mandaean mss. in the Bodleian Library, Oxford.
D.M.	Textes Mandaïtes (Tome V, Études Linguistiques. Publiés par J. de Morgan (Paris MCMIV).
G.R. r.	(Ginza Rba, right side). GINZĀ, Der Schatz oder Das Grosse Buch der Mandäer. Translated with commentary by Mark Lidzbarski (Göttingen, 1925).
G.R. l.	(Ginza Rba, left side). (The same).
J.	Dictionary of the Targumim, Talmud Babli and Yerushalmi and the Midrashic Literature, Marcus Jastrow, Ph.D., Litt.D. 2 vols. Pardes Publishing House, New York, 1950.
J.R.A.S.	Journal of the Royal Asiatic Society.
M.L.	Mandäische Liturgien, mitgeteilt, übersetzt u. erklärt von Mark Lidzbarski (Berlin, 1920).
MMII	The Mandaeans of Iraq and Iran, their Cults, Customs, Magic, Legends and Folklore. By E. S. Drower (Clarendon Press, Oxford, 1937).
Pet.	Thesaurus. Liber magnus, descripsit et edidit by H. Petermann. 2 volumes, Leipzig, 1867.
P.S.	A Compendious Syriac Dictionary. J. Payne Smith (Clarendon Press, Oxford, 1903).
Š. d-Q	Šarḥ ḏ-Qabin ḏ-Šišlam-Rba, The Marriage-Ceremony of the Great Šišlam: transliterated and translated by E. S. Drower. Biblica et Orientalia, no. 12. (Pontificio Istituto Biblico, 1950).
W.W.	Water into Wine: a Study of Ritual Idiom in the Middle East. E. S. Drower. (John Murray, London, 1956).
Z.D.M.G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

The first Mandaean book which came into my hands was a small volume of two hundred and thirty-eight pages in a poor handwriting. It was presented to me by an old Mandaean silversmith a year or two after the first world war. This volume inspired me with curiosity, and later, when I had read Lidzbarski's translations and had studied Nöldeke's *Mandäische Grammatik*, I found that it contained prayers for the minor ablutions, the daily office (the *'niania*) and the *masiqta* prayers.

An early visit to 'Amarah resulted in the acquisition of a damaged and imperfect copy of the entire codex, I mean prayers considered canonical and still used by priests. A head priest (a *ganzibra*) copied into it some of the missing pages, and to these I added others when I had had access to other MSS. Complete copies of the collection are hard to come by, for they are in constant use.

It was not until many years later, in the spring of 1954, that I persuaded the owner of a prayerbook, himself a *ganzibra*, to give me his in exchange for a money gift, for sacred manuscripts are never bought. This codex, No. 53 of my collection, is in a good hand and from it very little was missing. That little I was able to supplement from D.C. 3 and other fragments of the liturgical prayers that I had acquired or seen. It is this manuscript which is photographed and reproduced for the present volume, and into it, regardless of desecration, I have pasted numbering to correspond with the numbers in the translation, following throughout the arrangement of the prayers in the original.

Of the canonical prayers used for centuries by the priests fragments had reached Europe. In 1867 Euting transcribed the *Qulasta* (a word which means "collection") from manuscripts in Paris and London, and this provided Lidzbarski with the greater part of his *Mandäische Liturgien* published in Berlin in 1920. Whilst this volume contains all the baptism prayers and *masiqta* prayers, it represented only about a third of the complete book possessed by Mandaean priests. Important sections, such as the Blessed Oblation prayers and the Coronation prayers are missing.

In presenting the full version I ventured to re-translate into English, and sometimes to differ from the translations made by Lidzbarski. His was a brilliant and scholarly achievement. However, the possession and study of a number of texts unknown to him and, above all, a personal knowledge of Mandaean rites as I have seen them performed and explained by celebrants, elucidate some obscurities although, indeed, far too many still exist, for the language used by gnostics is purposely archaic, symbolic and intended to mystify. Translation often limps when forced into literal rendering of obscure passages. I have been helped by the perusal of ritual texts. These, forbidden to the Mandaean layman, contain traditional teaching about the symbolism and true meaning of the ancient rites during which prayers are recited.

That an ancient gnostic sect should have survived into our time is remarkable: that so many of their writings, their magical texts, their secret doctrine in the ritual scrolls and their liturgical literature has been preserved, is little short of a miracle.

The sect is dying out rapidly: priests are few and old and the numbers of the faithful dwindle year by year. I feel it a privilege to have been brought so nearly into contact with a religion which may before long become extinct.

E. S. DROWER

THE CANONICAL PRAYERBOOK OF THE MANDAEANS

My Lord be praised!

In the name of the Great First Other-Worldly (lit. "strange") Life! From far-off [1] worlds of light that are above all works may there be healing, victory, soundness, speech and a hearing, joy of heart and forgiving of sins for me, Adam-Yuhana son of Mahnuš through the strength of Yawar-Ziwa and Simat-Hiia!

I

In the name of the Life and in the name of Knowledge-of-Life (Manda-ḏ-Hiia) and in the name of that Primal Being who was Eldest and preceded water, radiance, light and glory, the Being who cried with His voice and uttered words. By means of His voice and His words Vines grew and came into being, and the First Life was established in its Abode.

And He spoke and said, "The First Life is anterior to the Second Life by six thousand myriad years and the Second Life anterior to the Third Life by six thousand myriad years and the Third Life more ancient than any 'uthra by six thousand myriad years. And any 'uthra is older than the whole earth and older than the Seven Lords of the House [2] by seven hundred and seventy thousand myriad years. There is that which is infinite.

At that time there was no solid earth and no inhabitants in the black waters. From them, from those black waters, Evil was formed and emerged, One from whom a thousand thousand mysteries proceeded and a myriad myriad planets with their own mysteries.

The Seven were wroth with me, were outraged and said, "The man who set out and came towards us hath not bound a circlet [3] about his head!" Then I turned my face toward my Creator who created me, the celestial Lord of Greatness, and I said to Him, "O my Creator who created me, (O) Lord of lofty Greatness! As I went (*my ways*) the Seven were wroth with me and said, 'The man who went and came towards us hath not bound a circlet about his head!'."

---

[1] *Yatiria* (masc. plu.) could refer either to "the Life" (plu.) or to "worlds". The meaning of *yatiria* ("many", "exceeding", "surpassing", "many", "far-off", "strange" etc.) is vague. Elsewhere in this book I vary the translation, which is uncertain.

[2] "the House" = the earthly world.

[3] In all later texts *klila* (lit. "circlet") and here probably "crown", means always "wreath".

Then that Lord of Lofty Greatness took a circlet of radiance, light and glory and set it on my head; He laid on me His hand of Truth [1]) and His great right hand of healings and said to me, "Upon thee shall rest something of the likeness of Sam-Gufna and of Sam-Gufaian and of Sam-Pira-Hiwara (*Sam-the-White-Fruit?*), whose radiance gleams and whose appearance beams, for they are holy and believing beings in the Place of Light and in the everlasting[2]) Abode."

And Manda-ḏ-Hiia, the valorous 'uthra, taught, revealed and said "Every Naṣoraean man who is righteous and believing, on arising from sleep, must take a white turban symbolising the great mystery of radiance, light and glory and shall recite this prayer thereon. And he shall twist it round his head and repeat the prayer secretly. It will be his praise in the house of the great Celestial Father. And all persons [3]) who behold him will be subdued in his presence: any persecutor, or one who inciteth to wrath, will stand before him in fear, terror and trembling, (*their knees*) knocking together. And for me, Adam-Yuhana son of Mahnuš, who have prayed this prayer and (these) devotions, there will be forgiving of sins and I shall be pure in all my words. And Life is victorious.

[This is the prayer of the turban].

2

Illumined and illuminating is [4]) Zihrun, the great Mystery of radiance, light and glory, from whom Manda-ḏ-Hiia emanated and was divulged, and from whose very Self noble sons of the mighty and sublime Life proceeded. He created 'uthras at his right and his left and installed them in their own *škinta*s. 1) And they gave out light and were effulgent in their own raiment and gloried in the knowledge that their Father had transplanted them from the House of Life. And it is incumbent 2) on a pupil to honour his Master like his parents, (so) the 'uthras rose on (their?) thrones of radiance, light and glory and took off the crowns on their heads and placed them on the thrones of radiance, light and glory, saying, "A teacher is superior to parents! Rise, our Father, in praise, and lay on me Thy hand of truth and Thy great right hand of healings!" And Life be praised!

---

[1]) *Kušṭa* = Right, Troth, Truth, Sincerity, "a pact" "oath" etc. It is the name given to the rite of giving the hand in pact, and is personified. The hand-ceremony is linked with a kiss.

[2]) *Taqna* has a double meaning (a) lustrous, gleaming (b) enduring, durable, constant (particularly when in antithesis to *baṭla* in *daura baṭla*, "the abode that comes to nought".

[3]) *Almia* ("world") is also "persons".

[4]) *Zhir umzahra* also = "secure and assured". A play on words.

[This prayer is the opening 3) prayer of "In the name of that First Being"]

3

In the name of the Life!

Life created Yawar-Ziwa 4), son of Light-of-Life, Hamgai-Ziwa son of Hamgagai-Ziwa. Illumined and illuminating is the Great Mystery of Radiance, Zihrun, a Crown of radiance, light and glory from whom a flow of living water streamed out to the *škinta*s. For he is the revealer (*lit.* opener) of radiance and light and displayeth his treasure 5) which emanated from him, to eager 'uthras. All worlds adore and praise the mighty First Life in its Indwellings, and Life is victorious.

[This is the prayer of the turban]

4

As the 'uthras stand in their *škinta*s they adore and praise the Great Place in the Light which is eternal, and praise Manda-ḏ-Hiia and speak with him. When the 'uthras are standing in their *škinta*s they adore and praise that Tarwan-Nhura. To what shall they

---

1) *Škinta* ("dwelling", "indwelling", "shecinah") is also a word used for the cult-hut, the sanctuary.

2) Lit. "granted to", "permitted to".

3) Or "loosing". The word *šrita* is applied both to "conscrating and "deconsecrating" in ritual.

4) *Yawar* (act. part. YUR or 'UR) = dazzling (i.e. blinding with light).

5) D.C. 3 has *l'uṣria*, D.C. 53 *ul'uṣria* as in M.L. p. 7). Lidzbarski inserts *den Schatz* to make the sentence grammatically correct. The omission of *u*, as in D.C. 3, makes the insertion unnecessary. *'Uṣria* also means (perhaps here also) "his mind", "his thought", "minds".

dedicate the wreath upon their heads and upon what shall they hang it? They dedicate it to the Tree of Radiance and hang it (*thereon*).

And Life be praised!

[This is the prayer of dedication of "Life created Yawar-Ziwa]

5

In the name of the Great Life!

Let there be light, let there be light! Let there be the light of the Great First Life! There shone forth wisdom, vigilance and praise of the First *Mana* [1]) which came from its place. He who twineth the wreath is Yufin-Yufafin: the bringer of the wreath is 'It-'Nṣibat-'utria. 'It-Yawar son of 'Nṣibat-'utria set on the wreath. He brought it and placed it upon the head of the implanted *mana* which was transplanted from guarded (?) [2]) *mana*s. The wreath flames and the leaves of the wreath flame! Before the *Mana* there is light, behind the *Mana* glory, and at either side of the *Mana* radiance, brilliance and purity. And at the four corners of the House and the seven sides of the firmanent silence, bliss and glory prevail (*lit.* are found). And Life be praised!

[This is the prayer for the turban. Read it and set it on thy head.]

6

A crown of ether-light shone forth dazzlingly from the House of Life. 'Uthras brought it from the House of Life and the mighty First Life established it in His *škinta*s. He who setteth it up shall be set up and he who uplifteth it shall be raised up into the world of light and he who establisheth it into the enduring Abode. Ye are established and uplifted to the place (in which) righteous (beings) are established.

And Life be praised.

[This is the prayer of "loosing" [3]), "Let there be Light". These three prayers "In the name of that Primal Being", "Life created Yawar-Ziwa" and "Let there be light" read near thy crown [4]) and place it on thy head. And read "Manda created me" over the myrtle-wreath and put it on thy head above thy crown. And twine a myrtle-wreath for thy staff and hold it with thy crown. And when thou goest to the jordan read "Answer me, Father, answer me!]

---

[1]) *Mana* = "mind", "intelligence": also "garment or robe", "vessel".

[2]) *Mania smiria* "*mana*s kept in reserve?" The language is so high-flown that any precise meaning attached to such an expression is probably incorrect.

[3]) See p. 3 n. 3.

[4]) The priest's "crown" is a fillet of woven white silk.

7

In the name of the Great Life!

There shall be healing for me, Adam-Yuhana son of Mahnuš! Strengthened and enhanced [1] is the great mystery of radiance, light and glory which resteth on the mouth of the Great Life! for from it came into being and was manifest [2] Knowledge-of-Life (Manda-ḏ-Hiia) who knew and interpreted the thoughts of the First Life, which are wondrous.

And Life be praised!

[Read this prayer and hold thy *pandama* [3]) for thy baptism.]

8

Incense that is fragrant, incense that is fragrant! yea, for the mighty, first, sublime Life from worlds of light, the Ineffable above all works! for the ancient Radiance and for the Primal Light, for the Life which emanated from Life and for Truth (Kušṭa) that was pristine, from the beginning.

Incense that is fragrant, incense that is fragrant! yea, for Yukabar-Ziwa who was mighty in his radiance, and came in his light and his glory (*as*) messenger [4] to the first righteous elect (people). He crossed over the worlds and came and rent the firmament and revealed himself.

Incense that is fragrant, incense that is fragrant! yea, for Yuzaṭaq-Gnosis-of-Life, source of Life, who interpreteth silence and giveth hope and taketh [5] the prayers of spirits and souls of righteous and believing men, the virtuous and wellpleasing, into the Place of Light and into the Eternal Abode.

---

[1] The difficulty is the word *Haial* (see M.L. p. 11, n. 1). *Kbar* = "enhanced", "increased", but *haial* remains doubtful. The prayer is repeated, p. 32.

[2] Read *ḏ-hua upta* as in D.C. 3.

[3] I.e. the long end of the turban when folded over the lower part of the face, to prevent breath, spittle or mucus from defiling sacraments. Cf. the Avestan *paitidana* (mouth-veil), Pahlevi *padam*, Pazand *penōm* and the modern Zoroastrian *padān*.

[4] Sumerian *aš-gan-da* "minister, messenger", Accadian *ašgandu*. The name given to the helper or server at Mandaean rites.

[5] Read *uahid* as in D.C. 3 and M.L.

Incense that is fragrant, incense that is fragrant! yea, for the Father of 'uthras, the Ancient, Lofty, Occult and Guarded, the Man who is high (yet) remaineth deep and hidden. He seeth and understandeth that which the worlds and generations do in the worlds of darkness.

Incense that is fragrant, incense, that is fragrant! yea for the dwelling of Life and the planting of 'uthras. Incense that is fragrant, incense that is fragrant! yea, for the dwelling of four beings, sons of Perfection. Incense that is fragrant, incense that is fragrant! yea for the Dwelling of Abathur. Incense that is fragrant, incense that is fragrant! yea, for the dwelling of Hibil, Šitil and Anuš [1]), sons of a living, brilliant, healthy and steadfast stock, beings not removed by sword, nor burnt by flames of fire, nor drowned in water-floods; whose (*very*) sandal-straps on their feet are unwetted by water. They sought and found, went to judgment and were vindicated, spoke and were heard. They are complete, lacking in nought; perfect are they and not imperfect. They came from a pure place and go to a pure place.

Incense that is fragrant, incense that is fragrant! yea, for the lives of the men who were our ancestors, of righteous and believing men who rendered up (*their souls*) and departed from their bodies; and of those who yet live in their bodies. They testified and the door of Sin will be shut to them and the door of light open to them and they will be knit together in the union of Life, in which there is no separation. [2]) Pray ye for us from there, and we will pray from here for you! All fruits perish; all sweet odours vanish, (*but*) the perfume of Life is established for ever and unto world's end, upon those who love His name of Truth.

Those souls who descend to the jordan and are baptised shall be without sins, trespasses, follies, mistakes and evil deeds: they will rise and behold the great Place of Light and the Eternal Abode. And praised be the Great Life in light. And Life is victorious.

[This saying, "Incense that is fragrant, yea for the First Life" recite over both incense and sandalwood and put them before thee on the jordan-bank in a new incense-pan. And make a fresh fire on the copper [3]) incense-pan - (these) are aids of all order which ye carried, put (*lit.* "performed") at the jordan. Then read the baptismal "We acknowledged" "Praises" "Thee, Life," "I sought to raise eyes" (*Prayer* 77) and "Raising eyes".]

---

[1]) Abel, Seth and the Biblical Enoch. (Anuš)

[2]) Cf. the Jewish "bundle of life" (O.T., I Sam. xxv, 29)

[3]) "Copper incense-pan". The *bit riha* or *birihia* (for description of the incense apparatus see MMII p. 106) is now made of earthenware.

9

Raising 1) my eyes and lifting up my countenance 2) toward the Place which is all portals of radiance, light, glory, beauty, repute and honour and to the Abode which is all beams of light; I adore, laud and praise the Mighty, Strange (other-worldly) Life, and the Second Life and the Third Life; and Yufin-Yufafin, Sam-Mana-Smira, and the Vine which is all Life and the great Tree which is all healings. I adore, laud and worship the precious and guarded Place, the secret and guarded *mana*s and the Lord of Greatness from the Secret Place and, from the Hidden Place, the *pihta* 3), need(?) 4), truth and faith.

I worship, laud and praise Sam-Smira, the great radiancy of the First Life, son of the Great Primal Life who thought and was manifest, seeking His own: His shecinah resteth on waves of water. The assembly of souls which proceeded from Him, on the Last Day, when they leave their bodies, will rejoice in Him, will embrace Him and will rise up and behold the outer Ether and the everlasting Abode.

I worship, laud and praise the multitudinous Radiancies and great mighty Lights: I worship, laud and praise Piriawis, the great Jordan of the First Life which is all healings. I worship, laud and praise the pure Yušamin who abideth on treasures of the waters and upon mighty celestial wellsprings of light. I adore, laud and praise the life which proceeded from Life and the Truth which existed before, in the Beginning. I worship, laud and praise Yukabar-Ziwa, envoy of the Life and the Word of the first Elect Righteous ones. I worship, laud and praise the Ancient, Supernal, Occult and Guarded Abathur, who is high, hidden and guarded, whose throne is placed at the gate of the House of Life. He sitteth with the scales set before him,

---

1) The infinitive of a verb used for an action during its performance is an idiom found fairly often in Mandaean texts: hence here "to raise" = "raising".

2) Read *gilia parṣufai.* Lidzbarski (M.L. p. 15) translated Wellen des Antlitzes. *Gilia* suggests rounded contours, hence "features". In translation it is best omitted.

3) *Pihta*, "the opened", "The "opened up" is the sacramental bread.

4) *Ṣarka*. The meaning is doubtful.

weighing deeds and (their) recompense. He seeth and discerneth that which the worlds and generations do. I worship, laud and praise Manda-ḏ-Hiia lord of healings, the being whom the Life summoned and bade him heal the congregation of souls, divesting the congregation of of souls of (*their*) darkness and clothing them with light; raising (them) and showing them that a great restoration of life exists, a place where the spirits and souls of our forefathers sit clothed in radiance and covered with light; showing the great restoration of life which is before them.

I worship, laud and praise Šilmai and Nidbai, the two delegates of Manda-ḏ-Hiia, who rule over the great jordan of Life, for they baptise with the great baptism of Light.

And Life is victorious.

10

On the day that the Jordan was bestowed upon Sam-Smir, the great pure radiance1) of the First Life which flowed forth2) from Him, Bihram and Ram-Rba-Hiia went with him 3) (and?) four hundred and forty-four thousand myriads of 'uthras, sons of light, who descended to the jordan. He baptised them and they rose to the bank. He raised them up and conferred upon them some of the glory and some of the greatness which was (conferred) on himself.

And Life is victorious.

11

I have worshipped and praised that Yawar-Ziwa whose *škinta* is situate in the world of Outer Ether and in the Enduring Abode. I have worshipped and praised the seven holy and guarded *mayas* which were transplanted from it. I sought in prayer the First Life, and, in the presence of the mighty sublime Life, discovered that which offendeth in myself, (*in me*), Adam-Yuhana son of Mahnuš

---

1) "The great pure radiance" must refer, not to Sam-Smir, but to the Jordan,

2) The verb NGD as Lidzbarski comments, (M.L. p. 18, n.1) is usually connected with water or with the *drabša* (light or banner. The mss. vary, D.C. 53 *ngad*, D.C. 3 *ngid:* M.L. has *'tingid*.

3) The first part of the hymn is obscure. Were it "aus Bihram" as Lidzbarski translates, it would be *minḥ mn Bihram*, moreover, the word *ma before* "four hundred" is meaningless. The baptist is Sam-Ziwa, although one would expect Bihram-Rba to be the officiating baptist. The formula at baptism is "Thou art immersed (baptised) with the baptism of Bihram-Rba". The names of Bihram and Ram are coupled in Prayer 25.

and about what which causeth my friends to offend, and my friends' friends and the friends of the great Family of Life.

And Life is victorious.

[Pray these three prayers, " Raising eyes", "The day that the Jordan was bestowed" and "I have worshipped and praised that Yawar-Ziwa" on the jordan-bank after "I sought to raise eyes". They are the helpers (aids to) baptism.]

12

I am Yur son of Barit (I shone forth). In great effulgence the radiance glowed (*with heat?*). The *tanna*[1] dissolved and a *škinta* came into being, a *škinta* came into existence and was established in the House of Life.

And Life is victorious

[Read this prayer and grasp thy *kanzala* (stole).[2]. It is the opening prayer for the jordan. Then recite "I went to the jordan"].

13

I went to the jordan, but not I alone, (for) Šilmai and Nidbai, my helpers, went with me to the jordan; Hibil and Šitil and Anuš went with me to the jordan - they who baptise with the great baptism of Life. Piriawis-Ziwa and Piriafil-Malaka give free movement[3] to the limbs of my body!

I go down before these souls whom the Life delivereth and saveth, and protecteth these souls from all that is evil and from those who give nothing, but take away; and from those who lend nothing and

---

[1] This very obscure prayer does little to elucidate the meaning of the word *tana* (Tanna ?) but here, and in other passages, it might mean vapour here or a matrix. *Tannas* are often personified, as in prayer No. 305, and mentioned with *niṭufiata* ("Drops"). Lidzbarski always left the word untranslated, and so must I!

[2] The *kanzala*, a long strip of white material, is used to loop round the staff when the baptist goes into the river and sticks the end of his staff in the river mud. The loop prevents the staff from floating away, and frees both the baptist's hands.

[3] D.C. 53 *pralia hindamia*, D.C. 3 *pralia handamia*, M.L. *prulia handamia*. See also p. 17. The verb PRA (cf. פרע "to break through", "to loosen") also means "cause to move or to flow". (See Pet. v. 17: 20; D.C. 36: no. 174 etc.) when used for the command to clear channels to the baptismal pool so that water may flow through it without obstruction.

(yet) are paid back; and from evil spirits which hasted yet did not arrive, and from liliths which fell down and did not arise.

Their hands fell (*powerless*) on their knees; their eyes were blinded and unable to see and their ears became deaf and unable to hear. In your names, Šilmai and Nidbai, and through the strength of Hibil, Šitil and Anuš, secure, seal and guard these souls who go down to the jordan and will be baptised, by the great seal [1] of Yuzaṭaq-Manda-ḏ-Hiia, the healer, whose strength none can attain.

And Life is victorious!

[Recite until thou reachest (the words) "Piriafil, loosen the limbs" (*etc.*). And descend (*into the water*) up to a fourth of thy thighs. If thou art baptising a single soul, say "my body, and I go down before this the soul of N."

If there are several souls, recite as written (*above*), and at the place where it said "secure, seal and guard" say "secure, seal and guard this soul of N. and establish it" and then recite thy saying over the staff.]

14

In the names of Yusmir the First Vine, from whom Yawar took a staff of water and went to the bank of the jordan, covered, as it were, with radiance and clothed in light. Over it he pronounced secret sayings - these mystic names: "In the name of Yusmir-Yusamir, and of Sam-Mana-Smira; in the name of Hauran-Hauraran by which the first Yawar raised up 'uthras, flourishing Vines of life, in the jordan. By it (*by its power*) Hibil raiseth up living souls in the jordan, those worthy of the great Place of Light and of the Everlasting Abode. By it they will be established and raised up in the House of the Mighty Life. It will raise these souls who go down to the jordan and are baptised: they will behold the Great Place of Light and the Everlasting Abode.

[This saying is for the staff. Recite it over the olivewood staff and stick it into the jordan (*-bed*), then recite the baptism(*al prayers.*)]

15

Bound is the sea [2], bound are the two banks of the sea! Bound are the devils and demons, the demon-visitants [1]), haunting spirits[2]), and satanic amulet-spirits. Bound are the three hundred and sixty mysteries that are in the House![3])

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[1] "'*siqta*" = "seal", "seal-ring" and "compulsion".

[2] *Yama* here refers to the tank of running water called the *yardna*, or, alternatively, to a shallow part of a river. Salt water is forbidden.

I am secured and sealed, I, Adam-Yuhana son of Mahnuš, and these souls who are descending to the jordan and will be sealed by the seal of the Mighty Sublime Life, and by the great MA [4]) and the great YA and the great BAZ and by the great AZIZ and by the great AS and by the great ASIN and by the sea *(of?)* AS. Bound are (Magian) priests [5]), slaughterers [6]), priests who cut up victims,[7]) scorners, those who make evil signs and the seven mysteries which are in the sea. Every demon *(exorcised)* by name, every evil spirit by his appelation, every amulet-spirit and all idol-demons who raise their heads and show their countenances, lifting themselves in pride against the Sublime Being and directing their evil Eye [8]) towards these souls who are going to the jordan, shall be struck down and smitten by Yaha-Yaha and by Zha-Zha and by angels which were sent and come against them. Flee in fear before them! and before the glory which is mighty upon them. Depart in fear and avaunt! Seven walls of iron have been set around me, Adam-Yuhana son of Mahnuš, with which Haiašum, the first Kušṭa, surrounded himself.

And Life is victorious.

16

I am a perfected gem [9]): into the midst of the worlds and ages am I cast down. I am an iron club, a great rocky crag. Any demon that dasheth himself against me will be shattered and if I strike at him he will be dashed to pieces. Any demon which reareth its head, any amulet-imp which setteth its countenance [10]) against these souls in malice, overlooking them, will be thrashed and struck [1]) by 'Usfar-Manharbiel-'Staqlus [2]), the little child who dwelleth upon pure springs of light, (*yea*) beaten with the mace of water by which Fire was beaten out and extinguished; (and) by the strength of Mān the Healer and by the strength of elect righteous (men).

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[1]) *Piqdia.*

[2]) Lidzbarski translates Netzgeister. The root is LHA, my translation is tentative.

[3]) See p. 1, n. 2,

[4]) Words in capital letters, magical names of some kind.

[5]) *Kumria* indicates priests who wear the "sacred thread": Magians.

[6]) *Zabia* Lidzbarski suggests connection with the Assyrian *zabbu.*

[7]) עדר "to cut, strip".

[8]) A free translation: the Evil Eye is implied.

[9]) *Gimra,* apparently a precious or semi-precious stone. Its whiteness, and several references in the Ginza Rba (e.g. G.R. trs. p. 172 l.11) suggest that it is a pearl, i.e. the soul.

[10]) See p. 7, n. 2.

And Life is victorious.

17

Avaunt! flee in fear all (ye) evil, restricting, wrathful spirits! Flee, begone, be vanquished and brought to nought before the glory and light of Manda-ḏ-Hiia! Piriawis-Ziwa and Piriafil-Malaka have set moving [3]) the limbs of my body: I descend (*to the jordan*) before these stedfast, flourishing souls of the living [4]). Šilmai and Nidbai, fly, approach, arrive! Bear ye witness to these souls who are going down to the jordan to be baptised. Ye four 'uthras, sons of light, Rhum-Hai, 'In-Hai, Šum-Hai and Zamar-Hai, be ye my witnesses on the great day of departure (*from the body*). Great Jordan of Life, I laud thee and adjure thee by 'Uṣar-Nhura (Treasure-of-Light), the great solace and support of life, that thou givest no room to evil beings (*who are*) against these souls who go down into thee. Healing shall be theirs in the name of the Sublime (Strange) Life from worlds (*of light*). May Life be established in Its indwellings, and Life is victorious.

18

In the name of the Life!

Piriawis, the great jordan of the First Life, which is all healings [5]), is afire like the glory flaming in the Tanna [6]). When Life was ardent 1) and life burst forth in the great glory which flameth therein, Life arose and founded its *škinta* above the *Tanna*.

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[1]) Like Lidzbarski, I suggest that the verb should be Ethpeel.

[2]) *'usfar* in D.C. 3 and D.C. 53 (M.L. p. 24:2 *'sfar*). As *'usfar* occurs in D.C. 21 with the seeming meaning of a cutting instrument, I take it here to be part of the name of a spirit.

[3]) See p. 9, n. 3.

[4]) *ḏ-hiia*, not here "of the Life", but as translated.

[5]) Lit. "healings": plural to agree with *hiia*.

[6]) The proximity of *'qad* to *yaqid* twice over justifies the translation. It is tempting, however, to think of the Syriac and حمم Arabic عقد "bind together", "materialise", "determine." The obscure language which priests no longer understand, suggests the spontaneous emergence of life from a fiery matrix. For *Tanna*, a word of doubtful meaning, see p. 9, n. 1.

The radiance waxed ardent, the Tanna dissolved. They opened the waters and Life was established by its own waters 2). Yur (brilliant light) established Yur: Life was increased in power by its own radiance and by the great glory which flamed in It.

And in the waters Life established living (*creatures*); above the the waters fruit appeared 3) and a *škinta* was founded.

Thee do I invoke, great Jordan of Life, by (*in the name of*) Treasure-of-Light, the great support and solace of the Life, and by pure Yušamin 4) who dwelleth upon the treasures of the waters and upon wellsprings of light; by Yusmir, the being who united with water; by Adatan and Yadatan who sit at the Gate of Life and seek spirits and souls in the Place of Light; by Šilmai and Nidbai who bear witness before the Great Life. Behold these souls who quit destruction for construction, (*go*) from error to truth and (leave) the abode of fear of the deity of the House (*i.e. world*) for the great Place of Light and the everlasting Abode!

If he to whom I speak listeneth and he to whom I call is established (*in the faith*) and is knit into the communion of Life and built into the great fabric of Reality 5), I will take his hand and be his saviour and guide to the great Place of Light and to the Everlasting Abode. If I speak to him and he hearkeneth not and call to him and he is not uplifted, he will be put to the question (tortured). (But) I shall not be put to the question, because of the Word of Truth (*Kušṭa*) and its uplifting by Yukabar. And Life is steadfast in its Dwellings, and Life is victorious.

[*Then cry*] "In the name of Life! Let every man whose strength enableth him and who loveth his soul, come and go down to the jordan and be baptised and receive the Pure Sign; put on robes of radiant light and set a fresh wreath on his head". [Here baptise the souls. And they shall descend behind thee and shall submerge three times. And thy staff shall be (rest) on thy left arm. Dip them with thy right hand, grasp them with thy left and place them between thee and thy staff and dip them under thrice and

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1) See n. 6, p. 12.
2) I.e. Life produced and was innate in water-of-life.
3) Lit. "bore fruit", "came forth".
4) *Yušamin*, a spirit of fertility and increase.
5) *Šrara*.

and sign them thrice with thy right hand. And thy face shall be toward the Gate of Prayer [1]).

When thou hast signed them, say, "N, son of N. [2]), thou hast been signed [3]) with the Sign of Life and the name of the Life and the name of Manda-ḏ-Hiia were pronounced upon thee. Thou hast been baptised with the baptism of the great Bihram, son of the mighty (life). Thy baptism will protect thee and will be efficacious. The name of the Life and the name of Manda-ḏ-Hiia are pronounced upon thee!"

And give them three palmfuls of water to drink and say to them "Drink! and be healed and be strengthened! The name of the Life and the name of Manda-ḏ-Hiia have been pronounced upon thee". Recite "Manda created me" over the myrtle-wreaths and place them upon their heads. [4]) When placing thy hand on their heads recite these secret names: "The name of the great mystic First Wellspring [5]) be pronounced on thee; the name of the great First Palmtree [6]) be pronounced on thee; the name of the great Šišlam be pronounced on thee; the name of the great 'Zlat be pronounced on thee; the name of the great Yawar be pronounced on thee; the name of Simat-Hiia be pronounced on thee; the name of the great Yukabar be pronounced on thee; the name of the *Mana* and its Counterpart be pronounced on thee; the name of the Great Mystery and the secret sayings be pronounced on thee; the name of the great first Shaq-Ziwa be pronounced upon thee; the name of Sam-Ziwa-Dakia, the Eldest, Beloved, great First (Being) be pronounced on thee; the name of the Life and the name of Manda-ḏ-Hiia be pronounced on thee."

Then reach them (*perform with them the rite of*) *kušṭa* [7]). And he shall go up before thee (*on to the bank*). Then dip thy phial, fill it with water and give it to whoever standeth on the bank. Then dip thy bowl and recite the hymn "At the waterhead I went forth" and "Blessed art thou, Outer Door", and recite the dedicatory prayer for the jordan.

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[1]) I.e. he shall face north. The north is also called "the gate of Mercies". M.L. has "their faces" etc.

[2]) The mother's name, not the father's.

[3]) The signing consists of drawing the wet forefinger of the right hand across the forehead, horizontally, from right to left.

[4]) This should be "the myrtle-wreath upon his head" etc. as only one person at a time stands in the baptismal pool with the baptist.

[5]) Ritual mss. explain the "Wellspring" as the female or "Mother" aspect of creative power.

[6]) The *Sindirka*, "palmtree" symbolises the male or "Father" aspect of creative power.

[7]) See p. 2, n. 1.

When thou recitest "Bound is the sea", "I am a perfected gem", "Avaunt, flee in fear", "Piriawis" and all as it is written, speak as written if there are two, three or many souls; but if only one soul say "the soul of N. who descended to the jordan and was baptised and received the pure sign." (And pay close attention to thy baptism.)

19

Manda created me, 'uthras set me up, radiance clothed me and light covered me: Haza-zban [1] set the wreath on my head, mine, Adam-Yuhana son of Mahnuš, and on these souls who descend to the jordan and are baptised. Its tendrils shine and its perfume is sweet, for they (*the tendrils*) wither not nor do they come apart, and its leaves do not fall off.

And Life be praised!

[This is the set prayer for the baptism wreath. Recite it over the myrtle-wreath and place it on the heads of the souls that thou baptisest [2]].

20

Blessed art thou, Outer Door, and blessed art thou, Everlasting Abode! Blessed are ye, great beings of radiance [3] and mighty and powerful beings of light. Blessed, lauded and honoured be the 'uthras which dwell on the jordan! Jordan! be gentle towards these souls which have descended into thee! Let healing be theirs by virtue of the Word of Truth and its uplifting by Yukabar-Ziwa.

[This is the dedicatory prayer of the jordan. When thou hast extolled the jordan, if thou baptisest several souls recite as it is written; if only one soul, say "The soul of N. who hath descended into thee" and rise to the bank *and recite "I rose up from the Jordan"* [4].]

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[1] In D.C. 53 written *haza zban*, not as a single word. See ML p. 29 n. 2.

[2] Again, the singular would be better. Before the person baptised leaves the water, the baptist pushes a myrtle-wreath beneath the turban of the candidate.

[3] Lit. "radiances" and "lights". They are personified here.

[4] Not in D.C. 53.

21

In the name of the Life!
I rose up from the jordan
And I met a group of souls,
A group [1] of souls I met,
Who surrounded our father Šitil [2]
Saying to him "By thy life, our father Šitil,
Go with us to the Jordan."!
"If I go with you to the jordan
Who will be your witness?"
"Lo, Sun hath risen above us;
He will be our witness!"
"It is not he whom I seek,
Not he whom my soul desireth.
The sun of which ye spake,
Riseth early, setteth at dusk.
The sun of which ye spake, the sun
Is vanity and cometh to an end.
Sun cometh to an end and becometh vanity
And his worshippers come to an end and are vanity."

I rose up from the jordan
And a group of souls I met,
A group I met of souls
Who surrounded our father Šitil,
Saying to him, "By thy life, our father Šitil,
Go with us to the jordan!"
"If I go with you to the jordan,
Who will be your witness?"
"Lo, Moon who shineth above us,
He will be our witness!"

"It is not he whom I seek,
Not he whom my soul desireth.
The moon, of whom ye spake,
Riseth at dusk and setteth at dawn.
The moon of which ye spake,

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[1] Nöldeke translates *kana* Gesamtheit. "Congregation", "assembly expresses the meaning: *kana ḏ-zidqa* means "a collection (or "a group") of oblations. (*Zidqa* has no plural.)

[2] Seth.

The moon is vanity and cometh to an end
And his worshippers come to an end and are vanity."

I rose up from the jordan
And a group of souls I met,
A group I met of souls
Who surrounded our father Šitil,
Saying to him, "By thy life, our father Šitil,
Go with us to the jordan!"
"If I go with you to the jordan
Who will be your witness?"

"Lo, there burns a fire.
It will bear witness for us."
"That is not what I seek,
Not that which my soul desireth.
The fire of which ye spake
Once a day needs a firebrand [1].
The fire of which ye spake -
Fire, is vanity and cometh to naught
And its worshippers come to naught and are vanity."

I rose up from the jordan
And a group of souls I met,
I met a group of souls
Who surrounded our father Šitil,
Saying to him, "By thy life, our father Šitil,
Go with us to the jordan!"

"If I go with you to the jordan,
Who will be your witness?"

"The jordan and its two banks
Will bear witness for us;
Pihta, *kušṭa* and *mambuha* [2])
Will bear witness for us;

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[1] *Auda*.
[2] The sacramental bread, the *kušṭa* rite and the sacramental drink.

Habšaba, (Sunday) and *Kana-ḏ-Zidqa* [1]
Will bear witness for us;
The sanctuary [2] in which we worship
Will bear witness for us;
The alms that is in our laps
Will bear witness for us;
And our father [3] who is our head
Will bear witness for us."

"This is that which I seek,
This is that which my soul desireth!
When I rise to the House of Life
And travel to the Everlasting Abode,
When Life questioneth me, (these) witnesses
Will come and will bear witness.
Witnesses of the truth are they,
Sure is all that they say!"
And Life is victorious!

[Recite this prayer after "Thou art blessed, Outer Door."]

22

We have acknowledged the name of Life: (*believe in*) the great celestial Womb [4], in that which is endless and countless, in Yaluz-Yaluz, in *Ṣbabut*, the mighty Will [5] of Life; in Piriawis, fount of living waters; in "He-provided-a-Dwelling" [6] giving His Likeness its dwelling in the House of Life; in the Life Whose Eyes were fixed upon the waters. He arose, gazed and beheld the Nest [7] from which He derived His being.

(*We believe in*) Yufin-Yufafin, in Nbaṭ, the first Upsurge and outflow of Life at its inception [8], in its second (*outflow*), Sam-Smir; in its third, Bihram son of the Mighty (*Life*), Yukabar, the Word of Life who came from the House of Life to righteous and believing men.

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[1] The oblations collected for the Blessed Oblation.

[2] *Maškna*, *škinta* and *bimanda* are names given to the Mandaean cult-hut.

[3] The priest.

[4] *Mariba* = "womb" and "mixing-bowl". The Cosmic Womb.

[5] *Ṣbuta* = "affair", "business", "matter"; or, as here, צְבוּתָא "will", "desire".

[6] *Škinasar* (*škina sar*; ࡎࡀࡓ ࡔࡊࡉࡍࡀ)

[7] *Qina* = (b) "nest", "brood", "family-home".

[8] *Kiniana* (a) = "name", (b) nature, (c) place of origin", "base", "support".

Any person sprinkled by this oil on which I have pronounced the name of the Mighty Sublime Life and upon whom I have pronounced these mystic names, will have health (healing) abundant in his body; health abundant and not poor.

And Life is victorious.

23

In the name of the Great Life!

Precious oil art thou, son of white sesame, son of the Euphrates bank, son of the river 1)-pleasaunce, son of water-pools, son of treasures of light. Upon thee, Oil, Life laid His hand and sent thee to this world which is all birth, to heal, uplift, raise up and ameliorate all pains, diseases, complaints, tumours (and) the seven mysteries that inhabit the body. I praise thee, Oil, and adjure thee, Oil, by the Life, by Manda-ḏ-Hiia and by the 'uthras, sons of salvation (and) by this strange 2) being, who is honoured, wondrous and perfect, who summoned chosen elect beings, sons of light, and said to them: "Give me precious oil, son of white sesame, son of the Euphrates-bank, son of the river-meadow, 1) son of water-pools, son of treasures of light.

Anoint, and I will bring you oil: anoint with radiance, light and glory, the Oil wherewith I anointed and (which) I bestowed, not in the name of a god, not in the name of spirit, not in the name of a messiah nor in the name of a temple-Ishtar. Nay, the oil with which I anointed, (the oil) which I bestowed is at my name, my Sign and (*given*) as the name and sign of a living, glorious, flourishing and steadfast race. Any man anointed by this oil will live, be whole and be strengthened: his mouth 3) will assume the nature of Anuš, within him 4) he will take on the nature of Anuš. From him the seven dolours of death and the eight afflictions 5) of darkness shall

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1) *Yardna* = not only the "jordan" (baptismal tank) see p. 9, n. 3, but all running water. *'udna* = "a watered garden", "Eden", "a watermeadow". (P. عدن).

2) "Strange" i.e. "other-worldly", "sublime".

3) I.e. his speech.

4) Lit. "in his within", "in his inside".

5) *Mbaklauata*. Lidzbarski (see M.L. p. 37 n. 2) leaves the word untranslated. In Syriac ܒܟܠܘܬܐ = "sour or unripe grapes", "galls" hence fig. "bitternesses", "afflictions".

violently depart and be expelled. Demons, devils, *shedim*, demon visitants, amulet-spirits and liliths will be removed and driven out of him in the presence of that which increased the strength, radiance and light of Knowledge of Life".

And Life be praised!

24

In the name of the Life!

Thou wast established, First Life; thou wast in existence before all things. Before Thee no being existed.

For [1] He hath fulfilled Himself and hath issued in His strength and His steadfastness and in the radiance and strength which His Father hath bestowed upon Him. For we have not changed that which thou hast commanded us. Thou enlargest our steps and liftest our eyes heavenwards. Thou descendest and givest us dwellings by springs of Life. Thou pourest into us and fillest us with thy wisdom, thy doctrine and thy goodness. Thou showest us the way by which thou camest from the House of Life and we will walk therein with the gait of righteous and believing men, so causing our spirits and souls to dwell in the dwellings of Life, the place where the spirits of our fathers abide, clothed in radiance and covered with light, rejoicing, laughing, dancing, exulting about the glorious splendour resting (upon them [2]) [?]

This is the Oil *wherewith* he anointed, the radiance, light and glory which Manda-ḏ-Hiia blessed with his pure mouth and bestowed on all who love his name of Truth. From all those who are anointed with this oil every pain, disease, complaint, tumour, curse and physical evil will be removed. They will be freed from fetter and bond, from evil curses, from evil slander, from lying accusation, from the hand of the wicked, from the sword of enemies and from the third tongue which is softer than fat and sharper than a sword. (*They will be delivered*) from incubi and hobgoblins, from wicked outcry, black magic; from a spoilt wreath, from the male and female *biruq* [3]) and from the second death: they will be driven off and cast out by thy surpassing Name which is all life. It falleth on the dead man and he liveth: on the sick man and he stretcheth

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[1] Lidzbarski suggests that "he" here is Manda-ḏ-Hiia.

[2] The passage is faulty.

[3] *Biruq;* a kind of demon?

(*himself*); on the blind man and (*his eyes*) are opened; on the deaf man and wisdom and perception are infused into him. The accused is successful in his lawsuit and the prisoner is freed from prison. The hand of Truth and healing will come from the House of Healings in the name of the Life which emanated from Life and in the name of Yuzaṭaq-Manda-ḏ-Hiia. Every man anointed with this oil will be sinless and blameless in the Place of Life.

And Life is victorious.

[Read these three prayers "We acknowledged the name of Life" "Precious oil art thou", "Thou wast established, First Life", upon the oil and sign the souls thou hast baptised, when they rise up out of the jordan. Say "N. son of N., thou hast been signed with the sign of Life and the name of Life, and the name of Manda-ḏ-Hiia hath been pronounced on thee. Thou hast been baptised with the baptism of Bihram the Great, son of the Mighty (Life). Thy baptism shall protect thee and attain its end 1)). The name of Life and the name of Manda-ḏ-Hiia are pronounced on thee." Sign thrice and grasp their right hands in the *kušṭa* (rite). Then recite 2)) and pass (thy finger) over thine (own) face - thine own sealing. And then they shall stand up before thee. Recite over the *pihta* and *mambuha* and give them *pihta* that they may eat and *mambuha* that they may drink and take their right hands in *kušṭa*. Then make them sit before thee and read the sealing (prayer) and lay thy hand on their heads.]

25

In the name of the Life!

When a jordan of living water (*Water of Life*) was bestowed on Sam-Smir, the great Radiance of Life, nine hundred and ninety-two thousand myriad 'uthras, sons of light, opened their mouths, praising Manda-ḏ-Hiia. "Praised be Manda-ḏ-Hiia; praised be Yawar-Ziwa; praised be Bihram and Ram; praised be Tarwan-Nhura; praised be Nbaṭ the first great Radiance; praised be Nṣab and Anan-Nṣab; praised be Sar and Sarwan; praised be that great and mighty *Mana*; praised be that great Presence of Glory; praised be that whole abode of those at rest; praised be all the ways and paths of the Almighty (Life); praised be all the mighty celestial worlds of Light; praised be all those occult dwellings (*škinata*); praised be

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1) Or "be successful" "efficacious".

2) Delete (*qria*) "recite".

that Voice, Strength, Word and Command which come from the House of Abathur; praised be Abathur-Rama; praised be the myriad 'uthras who stand in the presence of Abathur; praised be Šilmai and Nidbai the guardian 'uthras of the jordan; praised be our father Hibil, Šitil and Anuš the head of the whole race.

Turn back, thrust back from me, Adam-Yuhana son of Mahnuš and from these souls who have descended to the jordan and been baptised, terror, fright, fear of devils and demons, *shedim*, demon visitants, ghosts, amulet-spirits, liliths, gods, angels, demons of high places and shrines and idol-spirits: (*all those*) that the seven planets and the lords of the House loose against souls in this world.

Manda-ḏ-Hiia! Lift up thine eyes, (*behold*) thy devotees, thine offspring and thy priest! Behold us who stand in this place which is all evil things! At the great Door which is all principalities [1] do we stand, amongst the wicked, and dwell amongst sinners. Deliver us from this world which is all sinners and from the sorceries of the children of Adam and Eve. Forgive us that which we have done, and that which we do forgive us. Forgive us, Looser of sins, (our) trespasses, our follies, our stumblings and our mistakes. If thou dost not loose us from our sins, trespasses, follies, stumblings, and mistakes, no man is clean in thy sight [2] Manda-ḏ-Hiia!

Accept, (O) Life, Thy [3] prayer from the Occult and assure (*to us*) bliss in Thy light in the name of Šarhabiel the great First Radiance. May the words of Šarhabiel the Great First Radiance, be established for all who love his name of Truth. And for me, Adam-Yuhana son of Mahnuš may darkness be overcome and light set on high.

And Life be praised.

26

In the name of the Life!

Bound (*together*) [4] and sealed are these souls who went down to the jordan and were baptised in the name of the Great Life. They have been baptised with the baptism of Bihram the Great. Their souls have been secured with bonds of righteousness and with the bonds of Zhir, the great light of Life.

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[1] All kingdoms of earth?

[2] Lit. "in thy presence", "before thee".

[3] Prayer addressed to the Life.

[4] "Bound" i.e. together: or "secured."

And Life be praised!

27

In the name of the Life!

We were set up and raised up by 'Uṣar-Hiia: through 'Uṣar-Hai and Pta-Hai union[1] with the House of Life came to us: Manda-ḏ-Hiia went to us with radiance that is great and light that is powerful, with our *mana*, our sign, our way, our jordan and our baptism; with Hauran [2] our vestment; with Hauraran our covering and with Hazazban our wreath.

I call on the mighty, sublime, all-surpassing Life, supreme over all works and I say to It, "Behold, behold, Great Life, us who at Thy name, Life, descended into the jordan and for Thy name's sake, Life, we took our name and our sign from the great Jordan of Life and from the great source of healing, at the word of Truth and (the power) to uplift of Yukabar-Ziwa.

And Life is victorious.

28

Bound (*together*) and sealed are these souls who descended to the jordan and were baptised. By Hauran-Hauraran, the out-thrust of the Great Life: by Its names, by Yufin-Yufafin and Sam-Mana-Smira; by Yusmir, vehicle of the First radiance; and by the being Yukabar, the (*well-*) equipped 'uthra; seal and guard these souls who descended to the jordan and were baptised, against the deities of the House, lest they gain dominion over them. (*Protect them*) from their devils and demons so that they shall not go near them nor harm them nor ruin them. Let all pains, diseases, afflictions and tumours be removed from them. Let all evil sicknesses and malignant curses of the body be removed and driven off, so that those who sit before Thee like men attainted [3] shall stand up like clean men. And healing shall be theirs, those souls who went down to the jordan and were baptised.

And Life is victorious.

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[1] Pael of LUF "to unite" (many into one); hence "communion" might be the better word.

[2] The Mandaean love of play on words suggests here a connection with the Pael of the verb HUR ("to cleanse", "to whiten") hence *hauran* "our whitening".

[3] Or, "guilty".

[Recite these four "sealing" prayers, "When . . was bestowed", "Secured and sealed" ". . By 'Usar-Hiia" and the longer "Secured and sealed" with a loud voice to [1]) the souls whom thou hast baptised after thou hast given them *pihta* and *mambuha*. If (several) souls, recite as written; if a single soul, say "for this, the soul of N." Then make them stand and recite "Ye are set up and raised up".]

29

In the name of the Life!

Ye are set up and raised up into the Place of the Good. Established amongst *mana*s of light are these souls which went down to the jordan and were baptised (and those) of our fathers and teachers and of our brothers and sisters who have departed the body and those who are still in the body. There, in the light shall ye be raised up.

And Life is victorious.

[Here recite "What did thy Father do for thee, Soul."]

30

In the name of the Life!

"What did thy Father do for thee, Soul,
The great day on which thou wast raised up?"
"He took me down to the jordan, planted me,
And took (me) up and stood me upon its bank.
He broke [2]) and gave me bread (*pihta*),
Blessed [3]) the cup and gave me thereof to drink.
He placed me between his knees
And pronounced over me the name of the Mighty (Life).
He passed into the mountain before me;
He cried loudly that I might hear,
That I might hear he cried loudly,
'If there is strength in thee, Soul, come!'
'If I climb the mountain I shall fall;
I shall overturn and perish from the world!'
I lifted mine eyes to heaven
And my soul waited upon the House of Life.
I climbed the mountain and fell not,
I came (thither) and found the life of my Self.

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[1]) Lit. "with all thy voice".
[2]) Lit. "opened" i.e. "broke open".
[3]) Lit. "praised".

"What did thy Father do for thee, Soul,
The great day on which thou wast raised up?"
"He took me down to the jordan, planted me,
And took me up and stood me upon its bank.
He broke and gave me bread,
Blessed the cup and gave me thereof to drink.
He placed me between his knees
And pronounced over me the name of the Mighty Life).
He passed into the fire before me;
And cried aloud that I might hear,
That I might hear he cried aloud,
'If there is strength in thee, Soul, come!'
'If I go into fire I shall burn,
I shall scorch [1]) and perish from the world!'
To heaven I lifted mine eyes
And my soul waited upon the House of Life.
I went into fire and burned not,
I came, and found the life of my Self.

"What did thy Father do for thee, Soul,
The great day on which thou wast raised up?"
"He took me down to the jordan, planted me,
Took me up and stood me upon its bank.
He broke and gave me bread,
Blessed the cup and gave me thereof to drink.
He placed me between his knees
And pronounced over me the name of the Mighty (Life).
He entered the sea before me;
He cried aloud that I might hear,
That I might hear he cried aloud.
'If there is strength in thee, Soul, come!'
'If I go into the sea I shall sink,
I shall be overturned and perish from the world!'
To heaven I lifted mine eyes
And my soul waited upon the House of Life.
I went into the sea and was not drowned,
I came, the life of my Self I found,

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[1]) Ethpa. KMR has a double meaning in Mandaic: "to turn over", "turn round" (or "back") and "to burn, scorch".

Yea, Life! lo, Life! Life hath triumphed over this world
And Life is victorious.

[This is a baptism hymn. Set up (*recite?*) the hymns, and where it says "souls" recite as written, but if it is a single soul say "amongst *manas* of light, the soul of N. son of N. who went down to the jordan and was baptised and received the Pure Sign" and chant "What did thy Father do for thee, Soul" and recite the antiphonal hymn "How lovely are plants which the Jordan (*planted*)" and "Rightly did my baptiser baptise me", "Šilmai baptised me with his baptism", "The jordan in which we were baptised", "I rejoice in my priests" and chant other hymns: "Truly do I say to you", "To you I cry, men who have received the Sign, and explain", and "A disciple, a new one, am I who have gone to the jordan-bank"

Then recite the "Blessed and praised" of Šum (Shem) son of Noah and at the place where it says "a wreath from the Vine Ruaz" (*say*) "will be set on the heads of these souls who have descended to the jordan, been baptised and received the pure sign and who were called, established and sealed by this baptism, and (*on the heads of*) our fathers, teachers, and brothers and sisters who have departed the body and those who are yet in the body". Should it be a single soul whom thou hast baptised, say "the soul of N. who went down to the jordan and was baptised" and finish.

And recite "Good is the good for the good" and end. And offer up the Petition and say the *Rahmia*[1]) for the souls thou baptisest. Say "these souls who went down to the jordan and were baptised and received the pure sign." If it was a single soul, say "the soul of N. son of N. who went down to the jordan and received the pure sign."

And beware: from the beginning to this point recite all thy baptism(*al prayers*) with care, attention and knowledge. And again perform *kušṭa* with them [2]) and say to them "*Kušṭa* make you whole my brother-'uthras! The communion of the living hath been performed [3]) in the manner in which 'uthras perform it in their *škintas* [4]). Fragrant is your perfume, my brother-'uthras, (for) within ye are full of radiance."

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[1]) The devotional prayers to be said daily at certain hours.

[2]) See p. 2, n. 1.

[3]) Lidzbarski takes *laf* for an imperative. The act of communion has, however, taken place when this is said.

[4]) Every act of devotion on earth is paralleled in the world of light, and the earthly cult-hut has its heavenly prototype.

And they shall say "Seek and find, speak and be heard!" and kiss their hands [1]). If the souls be female or if the soul thou baptisest is one (woman), perform the *kušṭa* with them and say to them "*Kušṭa* heal thee and raise thee up. Thy *kušṭa* shall be thy witness and thine alms thy saviour. When they say "Seek and find, speak and be heard" and kiss their hands, then say to them "Your *kušṭa* shall be your witness and your alms shall be your saviour. Your prayer and praise will rise and obtain mercy for you. In the name of the Great Life; we have acted (*according to*) the goodness of the Great (Life). And we have arranged (*all things?*) according to Thy loving-kindness from beginning to end. We have called upon the great Jordan of Water of Life and upon the three hundred and sixty jordans in which Hibil-Ziwa was baptised [2])". And he (H-Z.) said "Warn them, deliver them, save them and protect those souls which went down to the jordan, were baptised and received the pure sign from adultery, theft, black magic, from going to temples and worship in temples and from eating temple-food. And eat not of that which was killed by lion or wolf, or of anything disgorged or (*found*) dead. But immerse yourselves and purify yourselves. Manda-ḏ-Hiia will be your helper, and your baptism will be efficacious." Then pray a prayer and *Rahmia* [3]) for thyself, and say "In the name of the Life! I worship the First Life and praise my lord Manda-ḏ-Hiia and that great Presence of Splendour which emanated from Itself". Then recite "The First Life be praised! Truth make you whole! Ye are established and raised up" and transfer thy staff to thy right arm and end (the prayer). Then return it to thy left arm and recite the "Blessed and praised be Life" of Šum son of Noah. And sit [4]) and recite "Good is good for the good" and bend thy knee, sit, and pour out [5]) at "forgiving of sins" (*be there for*) "our forefathers" (*etc.*) "and the souls of Mandaeans, priests, ganzivri, treasurers, chief men [6]) and ethnarchs" in the "forgiving of sins". Then rise to thy feet, take the *pihta* and *mambuha* and recite the eight *pihta* prayers for the *pihta* and the two *mambuha* prayers for the *mambuha*. Dip the *pihta* in the *mambuha* and recite "The Life spoke and Life opened" for thy *pandama* and unfasten it. Eat thy *pihta* and drink thy *mambuha* and drink the rinsing-water [1] and take a second rinsing and recite "Life is fulfilled" and "The (*Great*) Life dwelleth on those who love Him" and cast in thine incense at (*the words*) "Radiance goeth up to its place" and at the place where it says "will forgive those that love his name of Truth" he shall say "those souls who went down to the jordan, were baptised and received the pure sign, and Life is victorious". Then throw (water) beneath thy staff, recite "Good is the good for the good" and make the Petition and repeat the *Rahmia* for thyself. Perform the *kušṭa* with the *šganda* [2] and when he goes down, recite "In radiance that is great am I immersed", slip aside thy *pandama* and honour thy crown [3].]

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[1]) I.e. their own hands.

[2]) The 360 baptisms of purification on his return from the worlds of darkness.

[3]) The daily office (see p. 26, note 1.)

[4]) In practice this prayer is never recited sitting. Whilst reciting it, the priests crouch near the ground.

[5]) I.e. water from the *qanina* (phial) into the drinking-bowl.

[6]) D.C. 3 inserts some words here. M.L. is like D.C. 53.

31

Radiance goeth up to its place and Light to the Everlasting Abode. On the day that Light ariseth, Darkness returns to its place. The Forgiver of sins, trespasses, follies, stumblings and mistakes will remit them for those who love his name of Truth, and for those souls who went down to the jordan, were baptised and received the pure sign. Consuming fire will consume thee [4] and thy ministration will be (*noted?*) in the habitations. The fragrance of life riseth to the House of Life, and we (*too*) will rise up to the House of Life: we shall be with the victorious [5]. It is our support, and our confidence is in life in the Place of Light and in the Everlasting Abode. Life is established and set up in its indwellings, and Life is victorious over all works.

[This is the "loosing" (consecration) of incense for baptism.]

[In the name of the Great Life! May my thought, knowledge and understanding be enlightened, mine, Adam-Yuhana son of Mahnuš, by means of these (prayers) [6], admonitions and hymns of baptism, which were transcribed from the scroll *The Great Wellspring*. This is the baptism wherewith Adam the first man was baptised by Hibil-Ziwa when he breathed the pure *mana* into him and he got up, sneezed and lived.

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[1] The *kalalta*. Water is brought in by the server for the rinsing.

[2] See p. 5, n. 4.

[3] "Honouring" the crown is a ceremony that takes place before a priest puts it on, and when he takes it off. He kisses it and presses it to each eye alternately saying (right eye) "*Kušṭa ašiak tagai*", and (left eye) *Kušṭa asiak rbai*". The formula should be repeated 61 times.

[4] The priest is addressing the incense.

[5] Or "with the pure".

[6] D.C. 3 has *'niania* before *zharia*.

And Adam questioned, and spoke, "Through the power of Hibil-Ziwa have I attained my end!"¹)

Then Hibil-Ziwa arose, put on the seven vestments, and went to the jordan-bank. When Adam had placed the *qauqa* ²) (and) fire before Hibil-Ziwa, Hibil-Ziwa twined a wreath for his staff and twined a wreath for Adam, then rose and went to the jordan and recited the prayer "Answer me, my father, answer me, for I have gone to the jordan in the strength of my father Yawar, and in the strength of Manda-ḏ-Hiia a wreath hath been set upon the 'uthras."

Then he arose and recited "In the name of that First Being" for his crown and set it on his head, then recited ³) "Life created Yawar-Ziwa", "Let there be light" and Manda created me" for the myrtle-wreath and set it beside the crown.

And he held the end of his stole and recited "Strengthened and enhanced is the great mystery of radiance, light and glory" over his *pandama*, folded his *pandama* over his mouth and recited "Incense that is fragrant, yea, for the First Life" and cast incense on the fire. And he recited "We have acknowledged," "Praises", "Thee, Thyself", "I sought to lift mine eyes", "The day that the jordan was bestowed on Sam-Smir", "I have worshipped and praised that Yawar-Ziwa" and "I am Yur son of Barit; in great radiance". And he held his stole and recited "I went to the jordan, but not I alone" up to the place where it says "give free movement to the limbs of my body; I go down," and he went down into the jordan up to a fourth of his thighs. And he recited "In the name of Yusmir, the First Vine" over his staff, and at the place where it saith "covered with radiance and clothed in light" he cast the myrtle-wreath over the staff and "clothed" it with his stole ⁴).

And he recited "Bound is the sea" and traced three circles ⁵)

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¹) Pthahil, who created Adam's body, was unable to give it life.

²) The *qauqa* (a small terracotta cube) is placed on the *birihia*. (See MMII, p. 106). See p. 6, n. 3.

³) In D.C.53 the narrative becomes directions to the priest in the imperative. I continue to use the narrative form.

⁴) The myrtle-wreath is slipped over the staff in the water and the knotted stole looped over the staff, which is pushed upright into the river-bed, in such a way that it cannot fall or float away.

⁵) Lit. "tracings", "drawings". The priest traces the circles about himself as he stands in the water, with the end of the staff.

thrice over in the jordan. And he recited "I am a perfected gem", and "Avaunt, flee in fear" and splashed the water in the jordan at his right, his left and in front of him and recited "Piriawis" as written. Then he chanted a hymn and said to him "Any man who hath strength thereto and who loveth his soul, let him come and go down to the jordan, be baptised, receive the pure sign, put on robes of radiant light and set a fresh wreath on his head."

And Adam descended into the jordan and submerged himself thrice behind him (*Hibil-Ziwa*), who took him by the right hand transferred him to his left, placed him between himself and his staff, dipped him thrice and signed him thrice in the jordan.

And he gave him three palmfuls of water to drink and recited "Manda created me" over the myrtle-wreath and set it upon his (*Adam's*) head and pronounced the secret names over him.

(*Then*) he took his hand in *kušṭa* over the staff and made him go up before him.

(*Then*) he took water from the jordan into his phial and recited the hymn "At the waterhead I went forth" and "Blessed art thou, Outer Door", and recited "I rose up from the jordan, and a group (*of souls*) I met". And he came up out of the jordan and completed it (*the hymn*). And he took up the oil and recited "We have acknowledged the name of Life", "Precious oil art thou" and "Thou wast established, First Life" over the oil. Then he signed him thrice and made passes over him thrice, and at each signing he laid his hand on his (*Adam's*) head and repeated those names which he had pronounced over him in the jordan.

And he performed *kušṭa* with him. (Then) he took the *pihta* and recited the eight prayers for the *pihta* over the *pihta* and the two prayers for the *mambuha* over the *mambuha*. And he gave him the *pihta* so that he should eat and gave him the *mambuha* that he might drink, and he drank the rinsing (*water*) [1].

And he grasped his hand in *kušṭa* and seated him before him and recited the "sealing" prayers, "When a jordan of living water was bestowed upon Sam-Smir, the great Radiance of Life", "Bound and sealed", "By 'Uṣar-Hiia" and the greater (*longer*) "Bound and sealed" and laid his hand upon him and stood and recited "Ye are set up and raised up", "What did thy Father do for thee, Soul?", "How lovely are the plants which the jordan planted and raised up",

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[1] M.L. omits "and he drank the rinsing". It should be omitted.

"Rightly did my baptiser baptise me", "Šilmai baptised me with his baptism and Nidbai", "The jordan in which we were baptised will bear us witness", and "I rejoice in my priests and Naṣoraeans who hearken to my converse".

And he chanted the hymns "Truly do I say to you", "To you I cry and explain" and "A new disciple am I who hath come to the jordan bank".

And he read all the hymns and homilies unto their end and recited "Blessed and praised be Life" of Šum son of Noah and "Good is the good for the good". And he recited "In radiance that is great am I immersed" and loosed his *kanzala* (stole) and "honoured" his crown [1].

And Life is victorious.]

[Then Hibil-Ziwa gave judgement and said "The Life hath anathematised and Manda-ḏ-Hiia hath cried out against and the Great First Word hath pronounced against any man, priest, who performed a baptism without his *pandama*. He shall be accursed by the Name (Vein) [2] of the Great Wellspring: Šilmai and Nidbai the guardian 'uthras of the jordan will curse him and the Wellspring and Palmtree will curse him. Yukabar will take away his crown and his seal and hurl him back to his natural home, the Place of Darkness. Moreover, before any Naṣoraean who retains his *pandama* whilst performing a baptism, a vein of the Great Wellspring will heap up and all that he doeth will be confirmed. All mischances will avoid him and darkness will roll away from him. His vestments [3] will be kept in our safekeeping. Whilst he is alive in his body the Seven will be powerless to loose fear against him and lofty strength will be sent to him.

When he departeth the body the clouds which precede 'uthras will come towards him and dread of purgatory-demons [4] will be powerless over him (*for*) he will not pass through the Purgatories [4].

And Abatur will clothe him in his glory and all the 'uthras will shed their light upon him.

And Life is victorious.

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[1] See p. 28 n. 3.

[2] D.C. 3 and M.L. both have *širiana* for *kiniana*.

[3] D.C.3 has "his head".

[4] Mandaean literature, especially the *Diwan Abatur*, justifies this translation. The planetary watchhouses are places of purgation.

This is the limit [1] (end) of the baptism which came to this world, the (baptism) wherewith Hibil-Ziwa baptised Adam the first man and it was preserved in the ages for the elect righteous, for it was written down in the scroll of the *Great Wellspring* belonging to Ramuia son of 'Qaimat. And Bayan-Hibil son of Brik-Yawar wrote it here and distributed it amongst a hundred Naṣoraeans, (copying) it from his own scroll which he copied from the scroll of Ramuia son of 'Qaimat. [2]

It was written in the town of Ṭib and was placed with Haiuna daughter of Yahia, and Bainai son of Zakia.

Those who hold to it, (let them) expound it. (But) he who doth not establish it, let him keep away from it and not approach it.

And Life is victorious.]

Then said Yahia-Adam son of Sam-Saiwia, "When the scroll of Ramuia son of 'Qaimat found in the possession of Haiuna daughter of Yahia and Bainai son of Zakia came into my possesion [3] I put it together and arranged it as it was written originally, and removed nothing from it.

And Life is victorious.]

THE MASIQTA [4]

32

In the name of the Great Life may there be healing for me, Adam-Yuhana son of Mahnuš!

Strengthened, enhanced was the great mystery of radiance, light and glory dwelling on the mouth of the First Life, for from It came forth Manda-ḏ-Hiia (Knowledge-of-Life). For he knew and interpreted the thoughts of the First Life and perceived that they are wondrous. [1]

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[1] Lidzbarski translates *Verordnung* and gives the reason in footnote 1, M.L. p. 60.

[2] According to Yaqut Ṭib was in his time inhabited by Nabataeans who spoke Nabataean (i.e. Mandaic ?). According to the *Haran Gawaita* it was the first settlement of the Naṣoraeans when they migrated from Harran under the protection of the Parthian kings. In the same manuscript, as in many other colophons, Ramuia son of 'Qaimat is mentioned as a liturgist who collected scattered texts, edited them and distributed them in early Moslem times.

[3] Lit. "fell towards me" i.e. "fell into my hands".

[4] "The raising up" (i.e. spiritual resurrection or ceremony to aid the ascent of the soul).

And Life be praised!

[Recite this prayer and hold thy stole for the *masiqta.*]

33

In the name of the Life!

Water of Life [2] art thou! Thou art come from the Place which is life-giving and art poured forth from the House of Life.

(At thy) coming, Water-of-Life, from the House of Life, the good come and refresh themselves, (but) the wicked are discomfited and the children of (*this*) world abashed and say "Is there (*not?*) room for us in the Place of Light? For those that seek (ask) of it find, and those who speak of it are heard".

We have sought and found and we have spoken and been heard in thy presence, Manda-ḏ-Hiia, lord of healings. As water when poured out falleth on the earth, so (too) so doth evil fall abased before good. As the water falleth on the earth, so shall their sins, trespasses, follies, stumblings and mistakes be loosed from those who love the name of Truth (*kušṭa*) and from the souls of this *masiqta*, and from (the souls of) our fathers, teachers, brothers and sisters who have departed the body, and those who (still) live in the body And say "Established is Life (*or "the living"*) in Its (*their*) dwelling".

And Life is victorious.

[This is the *mambuha* prayer]

34

Hail [3] to the First Life before Whom none existed, the Sublime from worlds of light, the Ineffable which is above all works; to the Ancient Radiance and the Great Primal Light, the Life which emanated from Life and the Truth that was of old, from the beginning. Hail the ancient, lofty, esoteric and guarded father of 'uthras. Hail Yuzaṭaq, *Gnosis* of Life, Source of Life; He who unveileth the silence [1]), giveth hope and keepeth the prayers of the spirits and souls of righteous and believing men into the Place of Light. Hail to the life of sincere and believing men who have come to their end and departed the body, and hail to those who are still alive in the body. May the gate of sin be barred to them and the gate of light be open for them. May they be knit together in the communion of Life in which there is no separation.

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[1] Or "noble" or "distinguished".

[2] *Mia hiia* could almost always be so translated in ritual mss. Lit. "living waters". In the material sense "living water" is flowing water.

[3] *Hal* here is best translated "hail". It is a salutation, a greeting. In Prayer 5 I translated it "yea for" (Lidzbarski M.L. ja für) because the incense is a tribute to the spirits named.

Pray ye from there for us and we will pray from here for you. All fruits wither: all sweet odours pass away, but not the fragrance of *Gnosis* of Life, which cometh not to an end nor passeth away for an age of ages and for world without end. May the souls of this *masiqta* rise up without sin, trespass, folly, stumbling and mistake unto the Place of Light and to the Enduring Abode.

And Life be praised!

[Read this ordinance for the incense and cast it on the fire. Then recite the prayers for the *masiqta.*]

35

In the name of the Life!

I sought to lift my eyes, shoulders and arms towards the Place which is all life, radiance and glory, the place where which is all life, radiance, light and glory; a place where they who seek of it find, those who speak of it are heard and to those who ask of it, it is given them, day by day and hour by hour. This hour I address to thee, my Lord, Manda-ḏ-Hiia, a vital petition, large and not small, for this congregation of people [2]) who have bent their knees to the ground and stretched forth their hands to the intermediate and upper (*worlds*). They have forsaken images, pictures and idols of clay, gods (made) of blocks of wood [3]), and vain rites, and have testified to the name of the great, strange (sublime) Life. To them the gate of sin is closed and for them the gate of life is open. May our request, our prayer and our humble submission rise before the supreme Life which is above all works.

Before thee (*in thy sight*) all hands are thieving, all lips have lied. Water is in the jordan. Before thee (in thine eyes), Manda-ḏ-Hiia, no man is clean: we are slaves who are all sin, and thou a lord who art all mercy. When thou art with us, who shall conquer us and if thou justifiest us who will convict us? Judge us not after the fashion of earthly courts of law; despise us not for our follies and associate us not with the false rites practised by the worlds and generations.

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[1]) See Prayer 8. Lit. "showeth forth silence".

[2]) Cf. ܟܢܘܫܬܐ "a body of people, congregation, company".

[3]) Cf. ܩܘܪ̈ܡܐ: plu. "tree-roots cast up by flood".

The worlds thrust hard at us, but we fell not. Backed by the Truth which is thine own, we have perfect confidence.

Establish life, and wilt thou not establish [1] human beings? Thou hast spoken to us in thy Word and hast commanded us with thy command "Ask on earth and I will supply you with heavenly fruit: ask from below, (from) reed [2], swamp and mud, and I will supply you from the lofty heavens. Make supplication with the fleshly right hand, and I will bring you (*what ye asked*) with the right hand of *kušṭa*. [3]

The first (*generations*) sought and found: let those that come after seek, and they will find. Seek and find for yourselves, for your friends, for your friends' friends and for those who love the great Family of Life. Your eyes shall not turn away from me unsatisfied." [4]

Thou art the father of all the 'uthras, the Support [5] which is all light, the Vine which is all Life and the great Tree which is all things. [6] For Thou knowest hearts, understandest minds and searchest out consciences (even) in the nethermost hells of darkness. Like a servant lying prostrate before Thee, our eyes are lifted to Thee, our lips give Thee praise and blessing seven hours of the day and the three watches of the night.

Those who seek of Him find, and to those who ask of Him it will be given. For to him that standeth at a closed door Thou wilt open the closed door. In the Place of Light Thou wilt wipe away and remove from us our sins, trespasses, follies, stumblings and mistakes and wilt cast them into the hells of the earth and the nethermost limbos of darkness. Thou wilt raise us up as sinless and not as guilty, as virtuous and not as vicious before thee, Manda-ḏ-Hiia.

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[1] The sentence is obscure. See M.L. p.66, n.2. The prefix *mi* shows it to be a question.

[2] *Hurda* not *hurba*. See M.L. p.66, n.3. The picture is of a swamp country, similar to that in which Mandaeans live today, the marshes of southern 'Iraq.

[3] Here *kušṭa* is the ritual act, see p. 2, n.1.

[4] Lit. "empty".

[5] *'Uṣṭuna*, also "body", "corporation", "trunk", "pillar".

[6] D.C. 53 has *mindia;* D.C. 3 and M.L. *mandia* (a curious plural in classical Mandaic).

The good behold and are refreshed: the wicked are discomfited and the children of (*this*) world abashed. And they say "Is there no place for me[1]) in the Place of Light, since those who seek therefrom find, and ask thereof and it is given them?"

We beseech thee to let some of thy radiance, thy light and thy glory rest upon us. Thou art the Healer above all means of healing, a Raiser-up above (all) that raiseth up, a Radiance above all radiancies and a light above all lights. For thou openest doors of truth and revealest mysteries and wisdom and showest forth mighty deeds in Jerusalem. Thou confinest demons and devils and frightenest away the gods from their high places. Great is thy name and praised is thy name! Thou art the counterpart of the Life, for thou wast in existence before all. Thou art the Vine, for thou wast in the Ether above heaven and above the earth. When worlds came into being and creations were called forth. thou didst hold in thy grasp the worlds and generations. Thou hast laid down a road for sincere and believing men to the Place of Life. (*Though*) spirits and souls sit (*here*) as guilty, (*yet*) by thy name they shall rise as innocent, (*thy name of*) Yuzaṭaq-Manda-ḏ-Hiia. To support the hands of good people, thou wilt be (*bring?*) healing of life to the souls of this *masiqta* Life is established in its indwellings and Life is victorious.

[This prayer is good for all occasions: (*it may be used*) on occasion for the *Rahmia* (daily office), or for the *masiqta*, or for baptism and for all purificatory rites. For the *masiqta*, after thou hast recited over the *pandama*, "water of prayer" [2]) and the ordinance for the incense, pray "We have acknowledged", "Praises", "To Thee", "Lifting eyes" and "I sought to raise my eyes". And prepare the *pihta*, *mambuha* and *klila* (wreath) and set them out for the *masiqta*. And recite the ordnance for the oil, (placed) in something clean: in a glass or tin cup when washed and cleansed. And recite the *masiqta*.]

36

In the name of the Life!

I worship, laud and praise that great, secret, First *Mana* who abode for nine hundred and ninety-nine thousand myriads of years alone in his own Abode - for no Companion came to him; (*none existed*) save that great, secret, First *Mana*. For he came into existence therein and developed therein.

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[1]) Read *'tlan* as in M.L. D.C. 3, like D.C. 53 has *'tlun*.

[2]) "Water of prayer" is water drawn from the jordan like *mambuha*, but that poured into the "inner phial" used for the commingling - the ritual addition of water to the *hamra* (wine).

Then I worship, laud and praise that great, occult, First Drop[1] who emanated from Him. They existed, (*but*) She abode for four hundred and forty-four thousand myriads of years in Her own Abode, alone, for She had no consort

Then I worship, laud and praise Šar, that great occult first Vine, who was with them.

Then I worship, laud and praise Pirun, that great occult first Vine from whom there emanated eight hundred and eighty eight thousand myriads of 'uthras.

From Them and from those 'uthras proceeded one 'uthra, whose name is the Great Countenance[2] of Glory who is (*at once*) less than his brethren and more venerable than his parents. Manda-ḍ-Hiia, the well-prepared 'uthra, divulged and revealed and said "Any Naṣoraean man who sitteth to recite "Established is the First Life" and breaketh bread[3] will receive condemnation from the House of Life,"

And I am established, in the light of Life and Life is victorious.

37

I worship, laud and praise that Occult, great First Cloud of[4]

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[1] *Niṭufta* ניטופתא lit. "Drop". This curious appellation appears to designate the Female principle of Creation, the consort of the creator, or rather the receptive and productive side of creative deity. Because of its female character, the *Niṭufta* represents in certain texts the material side of the human spirit. For an analysis of her appearance in Mandaean texts see J.B. p. 227. Used in the plural *niṭufiata* = spirits of life of a productive (i.e. female) character.

[2] Or, "Presence".

[3] *Pihta* is the sacramental bread and the verbs PTA and PTH (or PHT) used in conjunction with it, describe the act of ritual breaking, of bread, and sometimes of the whole sacramental act of partaking of it. *Mqaimatum* (etc.) is repeated by a celebrant after making, baking and consuming his own *pihta* at the rite of preparation before baptism and again after the baptism and communion of the baptised. He usually makes and bakes three times, twice for himself and once for the person or persons baptised.

[4] A Cloud is a spirit of life (female again, like a "Drop"). The word is used for a "divine consort", a "heavenly spouse". As priests are the earthly representatives of 'uthras and *malkas*, their wives are sometimes spoken of as "clouds" or "drops".

Life, with whom in secret, he [1] broke bread and gave thereof in secret to the Occult Life and to the Mighty First Life.

And Life is victorious.

38

I have worshipped and praised Yawar-Ziwa, who arose and praised that great mighty *Mana* at whose right and left hand there stand four hundred and forty-four thousand myriads of 'uthras. A thousand myriads of 'uthras, sons of light, worship and laud the rays of his Radiance.

He arose and broke bread in secret and gave thereof to the sons of men and establisheth his Abode in secret.

And Life is victorious.

39

I worship, laud and praise that secret saying which Yawar pronounced secretly. He made it known, and divulged and established a Life-ray therein. Radiance and light came and dwelt at his right and glory and resplendence dwelt at his left. And the 'uthras entreated the Life that they might behold the Likeness of Yawar-Ziwa in their own [2] glory.

Yawar-Ziwa the vigilant 'uthra divulged and revealed and said "Sixty-four sins daily will be forgiven a Naṣoraean man who repeats this secret saying, in the Great Place of Life and the Lasting Abode".

And Life is praised.

40

I have worshipped and praised 'Uṣar, who broke bread for the hidden first 'uthras, so that they (*find*) rest in their hearts.

The holy [3] 'uthras stood in their dwellings [4] and praise the mighty Life in its Dwelling, adorable in Its radiance and wondrous in Its light.

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[1] Lidzbarski translates for *pta pihta* "das Pihta ..schuf" throughout these hymns. It may refer to the sacramental "breaking of bread" see p. 37, n. 3.

[2] I.e. in the glory of Yawar-Ziwa and his *Dmuta* (Likeness or Counterpart)? The plural seems unjustified by the context.

[3] *Kasia* plu. *Kasiia*, "mystic", "occult" can sometimes be better rendered by the word "holy".

[4] The various meanings of *škinta* must be borne in mind: i.e. "dwelling" "indwelling", "shecinah" and "sanctuary" or "shrine" (as of the cult-hut and its precinct).

I worshipped and praised that supreme First Vine, for within it is its Sap: its leaves are 'uthras and its tendrils rays of light. 'Uthras sit in its shade. And within the great first Cloud of Light there came into existence, within the Treasure-of-Light there was generated, the Secret *Mana*.

And Life be praised.

41

I worshipped and praised Treasure-of-Light, the great Awaker (*yawar*) of Life, who broke bread in the Hidden and gave (thereof) to the Mighty First Life in Its Dwelling. I praised the seven mystic precious and preserved *manas* who derived existence from Their Place and were transplanted from Their Treasure-house. I worshipped and praised the mighty First Life that transported Itself from Its Place, transferred itself from its own Treasurehouse in which it came into existence, was developed, dwelt and was established; and (whereof) It discoursed and wherein It had gloried.

It praiseth and speaketh, "Every Naṣoraean who reciteth these secret sayings will seek and find, will speak and be heard seven times daily. And seven sins will be forgiven him in the great Place of Light and Eternal Abode.

And Life be praised!

42

I worship, laud and praise that first secret Word which Yawar imparted in secret. He expounded and explained it and established therein that which is living, Rays (*of his light*). And Yawar said "Enlightenment and praise have come to pass". And Yawar came and his glory rested upon his own *škinta*. Radiance and Light came and were established before him: Glory and Enlightenment came and dwelt at his right hand. And the 'uthras[1]) ask the Life to behold the appearance of Yawar-Ziwa in their (*its?*) radiance, and to commend the prayer and praise which they pronounced to Šilmai and Nidbai, the 'uthras who are the two messengers of Manda-ḏ-Hiia

Yawar hath said, "Every Naṣoraean who repeateth this secret prayer seven times daily, seven sins a day shall be forgiven him. And Life abideth in its Dwelling".

Life is victorious.

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[1]) *'Utria* not in M.L. This word alters the sense of the passage.

43

Thou art enduring, First Life before Whom no being had existence, Unearthly One from worlds of light, Supreme Being that art above all works, above the Ancient Radiance and above the First Light; above the life which emanated from Life and above the Truth (*kušṭa*) which was of old in the Beginning!

Thou, Manda-ḏ-Hiia, hast established for thy chosen that which thou hast revealed to us from the book *Nhur* (Be light) and from *Pta 'uṣra* (They revealed treasure [1]) and from *'Uṣar Nhura* (Treasure of Light), a solace, a great support of life, that which shineth in light, the light of which enlighteneth.

It (*Manda, gnosis*) came into being, was revealed, fulfilled and went forth in strength abundant and became mighty by growth of knowledge [2]) It increased in radiance and was full of light which proceeded from the Counterpart(?) of [3]) Life, a wondrous counterpart!

Thereupon the worlds were ashamed, for none had seen its like, its brilliance or its glory.

Kušṭa standeth by his friends and Manda-d-Hiia by his chosen ones.

For thou hast chosen (us), hast taken us out of the world of hatred, envy and disputes and hast set us firmly on paths of truth and faith, so that we stand and praise the holy and guarded place. And he who partaketh of this bread (*pihta*), put out [4]) (*for him*) will be sinless in the Place of Light, the Everlasting Abode.

And Life is victorious.

[These are the prayers appointed for the *pihta*].

44

Biriawiš, source of living waters, first upsurging that sprang forth, great outburst of the radiance of all-abundant Life! (*Be*) life for the souls of this *masiqta*.

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[1]) Lit. "opened treasure".

[2]) *Rabut manda*.

[3]) Lidzbarski translated *dimat hiia*, Träne des Lebens (Life's tears), an unsatisfactory translation. "Distillation" (ܕܡܥܬܐ) is also doubtful. I take the word to be influenced by *dmu*, which follows closely, hence possibly an archaic form of *dmut?* See below, p. 43 n.5, where *dimat hiia* recurs - *dmut hiia ḏ-mn dimat hiia* (counterpart of Life that is from the *likeness* of Life ?).

[4]) *Brita*. I suggest a connection with "food put out for mourners" (see Hif. of ברי "to strengthen, offer refreshment, esp. to mourners").

[This is the appointed prayer for the *mambuha*. If there are (*several*) souls, read as written; if one soul say 'for this the soul of N.']

45

Thy name, (*O*) Life, is excellent: its glory is great, its light abundant. Its goodness came over (*or* overflowed), inaugurating the First Mystery, life which proceeded from Life and Truth which existed before the beginning. This is a wellspring of life which sprang forth from the Place of Life: we drink thereof, of this Fount of Life which Life transmitted was established in the House of Life, which crossed worlds, came, cleft the heavens and was revealed.

Thou hast shown us that which the eye of man hath not seen, and caused us to hear that which human ear has not heard. Thou hast freed us from death and united us with life, released us from darkness and united us with light, led us out of evil and joined us to good. Thou hast shown us the Way of Life and hast guided our feet into ways of truth and faith so that Life cometh and expelleth darkness and goodness cometh and casteth out evil. (*Like*) the mingling of wine with water, so may Thy truth, thy righteousness and thy faith be added to those who love Thy name of Truth.

And Life be praised.

[This is the set prayer for the *mambuga* (*sacramental drink*). Make the *pihta* and the *mambuha* and place them (*ready for*) the *masiqta*, and then make *the* myrtle wreath.]

46[1]

In the Name of Life![2]

The Light became light, the Light became light! The Light became the light of the First Life. Glory[2] dawned[3] and (*there was*) praise of the *Mana* who came from his Place. He came (with) an ether-wreath, with benefits that are from the Place of Light and the Everlasting Abode. Yufin-Yufafin was the weaver of the wreath; she who brought it was 'Niṣbat'-Utria (*She-planted i.e. was the mother of uthras*). And he who set wreath on was 'It-Yawar-Ziwa (There-is-dazzling-Radiance) son of 'Niṣbat-'Utria: he brought it and set it on the head of the *Mana*, planted it (there) so that it was set up (*thereon*).

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[1] Lidzbarski considers Prayer 5 so like Prayer 46 that he neither reproduces the text nor translates it. The priests, on the contrary, insist on a very exact pronunciation of the first words: (*nhur nhura* and *nhar nhura*) and say that there is a difference in meaning. In all the copies of the *ʿniania* the earlier pages and the last pages are those which become worn out most quickly, I am inclined to think that Prayer 46 is nearer the original version. However, whatever the variations in the text of the two prayers, they should be noted.

[2] *'ruta*. I am reluctant to accept without reservation Lidzbarski's translation "Erleuchtung". The root could be 'R' as the ע would disappear: derivation from 'WR or AWR or unlikely.

[3] *Nihrat* "it became light" "was light" is freely translated as "dawned".

The wreath flames and the leaves of the wreath flame. Before the *Mana* there is radiance, behind the *Mana* there is light and glory, at either side of the *Mana* are radiance, brilliance and purity; and at the four corners of the heavens [1] and on the seven sides of the firmament dwell silence, bliss and glory.

And Life is victorious.

47

Enlightened and enlightening are words of light to the souls of this *masiqta*. Sure, assured, [2] armed and prepared, resplendent and beauteous (are they) when the wreath with its mysteries is set on the heads of these souls of this ascent (*masiqta*) to the great gate of Abathur's house. They will open to them the great gate of Abathur's house and will guard them by secret and watchful *manas*. [3]

And Life be praised!

[These two prayers are said over the myrtle-wreath in the *masiqta*].

48

In the name of the Life!

Manda-d-Hiia went to the stars. His appearance [4] loosed the bound (souls): he knit (*them into?*) the communion that is without parting and without limit or number, by his word which issued from him in that place. All the worlds were confounded: the works of the House [1] were destroyed and there was security for sons of the Great Family of Life.

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[1] An obvious corruption, see Prayer 5.

[2] The play on words is intentional.

[3] Or, acc. to Lidzbarski, "in verborgenenen wohlverwahrten Gewändern bewahren".

[4] In support of his translation "des (schönen) Aussehens" Lidzbarski adduces GR 10,6 and JB 110,3. I cannot bring myself to agree, for the stars here are enemies, far from admirable. True, in Syriac we get *gabra hizua* "a man (of handsome) appearance" in proof of GR and JB, but *hizua* both in Syriac and Mandaic has also the meaning "a vision", "appearance". The reference is to Manda-ḏ-Hiia's (or Hibil-Ziwa's) descent to the planetary purgatories in which souls expiate sins committed on earth.

He planted his planting and descended to the earth, (where) the hand of Evil, of the Lord of the House, lay heavy upon them. And when wickedness oppressed them, they beheld his radiance, and some of the celestial fruits appeared to them, the strength and name of the Ineffable One Who is all light was revealed to them and some of His glory was communicated [2] to them and Knowledge of Life (Manda-ḏ-hiia) was revealed to all who love his name of Truth at the place which is wholly (*inhabited by*) those convicted of sin.

And when they beheld him, the lords of the worlds were confounded but did not, from their thrones, loose (the bonds of) the captives.

He passed by: the captives were freed. He loosed them from their sins and trespasses: yea, release from their bodies was made possible to them. And (as for) the lords of the House who looked on, their ranks were discomfited and they were unable to reach him. Yea, the name of Abathur was (set) over them and the name of Yuzaṭaq-Manda-ḏ-Hiia was fulfilled and revealed to those who love his name. And his name shall (*aid*) the souls of this *masiqta*: it will be his name.

And Life is victorious.

[This is the recitation appointed for the *masiqta*. Read it over pure oil in something (*pure?*) and place it before thee and then read the *masiqta*].

49

In the name of the Strange (Sublime) Life!

This, the glory and light of life, is to bring forth the spirit and soul from the body and to clothe the living soul in a living garment. Yea, she is solaced [4] and liveth, the counterpart of Life, she that emanated from a......... [5] of Life, with the Outer Life, with Hauraran and Karkawan-Ziwa, with Treasure-of-Light, the solace and great support of life, with life that emanated from the Life and with the truth which existed of old in the beginning. They live in their shecinahs, [1] and the Great Light (abideth) in its purities.

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[1] The earthly world.

[2] Lit. "went out over them".

[3] The "pure oil" of the *masiqta* is the expressed oil of sesame and date juice. These are pounded together and strained. Baptism oil is sesame oil only.

[4] *Hadinat* (Lidzbarski leaves untranslated) is probably a corruption of *ha ʿdinat* as translated; but the meaning is doubtful.

[5] *Dimat* again (see p. 40, n.3.)

When any human being departeth from his body, there come towards him seven godlike appearances [2], and each standeth by his own. And Ṣauriel the Releaser cometh - he who releaseth spirit and soul from the body. Up there, with those works, he standeth with the vesture of Yuzaṭaq-Manda-ḏ-Hiia which releaseth (*the soul*). And Hauraran and Karkawan-Ziwa remove from her that in her which is of the body, and she putteth on the dress of Yuzaṭaq-Manda-ḏ-Hiia. Garment on garment she putteth on, she arrayeth herself in robe after robe. When she weareth the vesture of Yuzaṭaq-Manda-ḏ-Hiia there, she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour [3] resting (*upon her*) and the glory that accrueth to her.

Onward she goeth in the vesture of Yuzaṭaq-Manda-ḏ-Hiia. The planets who are in their places were out of coutenance on seeing it: they clenched their fists, beat on the forecourt of their breasts and say "Woe on (us) planets! for they (we) are powerless, but the works of Their hands are victorious!"

And they say "How beautiful is this radiancy, how steadfast this light, how lovely this glory and how wondrous this appearance!" And they ask "Who will clothe us with this radiance? Who will cover us with this light and who will shed on us this glory? And what is it that passeth before us in this guise? for it is fair, shining and bright: in this world nothing made can be compared to it!" And they exclaim "How good is Kušṭa to the good, and Manda-ḏ-Hiia to all his chosen, (those) who stand in their bodies and dedicate themselves to the name of the Life and to becoming (thus)!"

She goeth on in the vesture of Yuzaṭaq-Manda-ḏ-Hiia and they let those deeds of hers pass by and (escape) the hands of all the planets.

And on she [4] went and reached Abathur's house of detention,

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[1] Or (see M.L. p. 80, 1.6) Das Leben ist in seiner Škina.

[2] The seven planets, which wait to carry off the soul to their *maṭarata* (houses of detention, purgatories).

[3] See above, p. 20, Prayer 24 "rejoicing, laughing, dancing, exulting about the glorious splendour" etc.

[4] The narrative is here in the 1st. person "I went on" etc. but returns again to the original "she". I think it better to continue throughout in the 3rd. person.

(Abathur), the Ancient, Lofty, Holy and Guarded one. There his scales are set up and spirits and souls are questioned before him as to their names, their signs, their blessing, their baptism and everything that is therewith.

The soul of N. hath entered the House of Abathur and hath given her name, her sign, her blessing, her baptism and everything that is therewith!

The souls of our fathers were signed with the sign of Life and the name of the Life and the name of Manda-ḏ-Hiia was pronounced over them. They put them in the scales, putting in their deeds and rewards [1]) and weighed them. And the perfect went in (also), the spirit with the soul, but they took them out (for they were) clean. Radiance issued from the radiance of Abathur and clothed them and they brought light and covered them (therewith).

(Like them) she (the soul) put on garment on garment and robe over robe like the vestments of Abathur. There she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour which resteth (on her) and accrueth to her [2]). And she proceedeth in the vesture of Yuzaṭaq-Manda-ḏ-Hiia and went on [3]) and reacheth the watch-house (house of detention) of four beings, sons of perfection, 'In-Hai, Šum-Hai, Ziv-Hai and Nhur-Hai [4]). Each of these beings clotheth her with his radiance and each covereth her with his light. Garment on garment she putteth on, with garment after garment doth she clothe herself. When she puts on the vesture of the sons of perfection she laugheth, rejoiceth, leapeth for joy, danceth, exulteth and is overjoyed about the glorious splendour, the honour resting on and belonging to her.

She proceeded in the vesture of Yuzaṭaq-Manda-ḏ-Hiia and went[5]) onwards and reached the Waters of Death [6]). The waters covered her, (*but*) Radiance crossed over - his name abode in his *škinta*: honoured and chosen, he created [7]) himself - and said "Life, I am Thine, and for Thy name's sake came I forth from the world of

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[1]) "Rewards": fees to priests.

[2]) See above, p. 44.

[3]) See note 4, p. 44.

[4]) Well-of-Life, Name-of-Life, Radiance-of-Life, Light-of-Life

[5]) See above, p. 3.

[6]) *Hafiqia mia*, the name of the river of departure, of death, which is the frontier of the worlds of light. In the *Diwan Abatur* a ship ferries souls across this river.

[7]) Or "called himself"? The tense continually varies.

Pthahil, from amongst evil plots and from beneath the throne of Abathur the Ancient, so that we may bring out this soul of N. of this *masiqta* (so that) she cometh [1]) before him".

He is a ray [2]) of the great radiance of Life, a being who resteth upon the *škintas*, and upon *škintas* doth his name rest.

He graspeth her with the palm of his right hand and handeth her over to two 'uthras, sons of light, to Adatan and Yadatan, of one *gnosis* and one mind. And Adatan and Yadatan hand her over to two 'uthras, to 'Uṣar-Hai and to Pta-Hai who open the Door [3]) of Life, plant the plant of Life and establish the first counterpart of the House of Life. They raised her up beside the living [4]) they bring her in, in the likeness of Life they support her in the Place where radiance, like light, flameth. And the spirit [5]) of N. went and became of the same nature as the soul and was established in the House of Life.

And Life is victorious.

50

[Note. The following hymn reads like pure nonsense. Lidzbarski suggested that it had been mutilated and misunderstood : Das Stück besteht aus abgerissenden schwer verständlichen, wohl auch stark enstellten Sätzen. (M.L, p. 84, n.4)].

Rightly did the baptist baptise me (*in the waters of?*) Yaluz-Yaluz[6]) for their spring is Hammamulai [7]). My name, Ksasar-Hamamulai is spoken, disseminated, guarded, hidden and pure. They (*the waters?*) knew the source from which they proceeded : its name was on the sky, its glory on the earth. For upon treasure, in treasure, the Great Life existed and was fulfilled in Its glory.

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[1]) The translation is unsatisfactory, one would expect *titia*. I find Lidzbarski's translation unsatisfactory too: for the saviour spirit is explaining its purpose.

[2]) *ṣurik* with *ziwa* occurs fairly often. Lidzbarski translated "Ausfluss" (cf. ܨܪܐ); but a connection with ܨܪܩ is indicated, a verb used for lightning and meteors.

[3]) To justify the translation "door": see Levy, Targ. פִּתְחָא (syr. ܦܬܚܐ hebr. פֶּתַח) Eingang, Thüre. Lidzbarski translated (M.L.p. 84, n.2) die die Schöpfung des Lebens schaffen.

[4]) D.C. 3. *arimlḫ kanfia hiia.*

[5]) "Of the same nature as the soul". Commentaries say that after purification the spirit unites with the soul "as one". (ATŠ No. 282 "the twain become, as it were, a single body").

[6]) "joyful, rejoicing?" (עלין עליזא).

[7]) 'Ulai was the ancient name of the Karun river in Khuzistan. Here, Hamamulai perhaps = "the hot springs of the Karun"? There are hot springs at Shustar.

I sit on a perfected garment [1] and by the great fountainhead of Yukabar-Hiia, beneath a Vine which riseth above me. Praise-of-Life standeth before me. "Who will manifest himself and come and speak to me?" "I am he who is manifest, for I am great". The life that is beneath me is the Vine which riseth above me, Praise-of-Life standeth before me. This is my name and my sign which I received from waves of water and from treasures of radiance and from the great and lofty Mixing-Bowl (?).

And Life is victorious.

51

In the name of the Life!

I am baptised in the name of the Strange Life, the Sublime (Being) above all works. I am established in the name of Treasure-of-Light. Yawar from the House of Life revealed (*himself?*) and shone forth [2], establishing his counterpart, transplanting the Great Life in his light. The worlds thrust at us, but we fell not; backed by Thy truth, we have confidence. The first sprout hath burst forth - a ray [3] of the great radiance of Life in its triumphs; Truth (*kušṭa*) and the great Source (*kana*) [4] of its glory.

And Life be praised!

52

Whose son am I? (Of?) the guarded *Mana*, who is Yusmir, the First Great Radiance, son of the great Primal Life, who pondered and went forth seeking His own, that which came from Him. The congregation of souls, on the last day, when departing from their bodies, rejoice in Him, embrace Him and rising up, behold the outer ether and the enduring Abode and praise the Great Life in Its light.

And Life is victorious!

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[1] "In a perfected garment" would make better sense, if sense were possible in this obscure hymn.

[2] '*Udna* is "ear". In one copy only Lidzbarski found '*uṣrḫ* on which he based his translation. I suggest that '*udna* is simply a miscopying of *udna* "and shone forth". Yawar is always associated with light.

[3] See p. 46, n. 2. Or, "a flash".

[4] The word has *kana* has varied meanings: a receptacle, collection, assembly, group, stem, race, base, fundament, origin, place of origin, source, home etc.

53

A letter, union and victory have come to this the soul of N. from the House of Life. Its fastening is water, its wreath is light, its weapon the living word, and its seal the Chosen, the Pure One. Every man who openeth it and readeth therein shall live, be whole, and his name will be set up in the House of Life in the name of the Great Sublime Life. And the First Life is established in Its *škinta*.

[This is the seal of the *masiqta*. Up to this point recite the *masiqta*, and here take the *pihta* and break off a morsel from one upper *faṭira* [1] and the undermost *faṭira* and bring a portion of the *Ba* [2] and fold them together. And mingle the "water of prayer" [3] with the wine [4] and recite over them "Yukašar chose her (*the soul*) who passeth over" and recite "The Life spoke and opened" and part thy *pandama* and eat thy *pihta* and drink thy *mambuha* and recite "The Water of Life burst forth in splendour in its *škinta*.]

54

Yukašar chose her that passeth (crosseth) over [5]; he chose her, called her forth and established her. He clothed her in radiance ineffable and brought light abounding and covered her therewith. He raised her up to the Great Place of Light and the everlasting Abode, and in his own *škinta* his (*the dead man's*) soul was assigned (*a place*) and found rest in his treasure.

Living waters (water of Life) from the House of Life burst forth (*in splendour* [6]) and (*like them?*) shall shine forth the souls who are called upon, raised up and signed [1] in this *masiqta*, (*the souls of*) our fathers, teachers, brothers and sisters who have departed the body, and of those who still live in the body. They shall rise upward on a smooth road and by the path of the perfect, shall behold the Place of Light and the everlasting Abode and be established by Him who opened (revealed) the great first light.

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[1] A *faṭira* is a disc of dough without leaven or salt. A number of these (usually sixty) are made for a *masiqta*, but only two small fragments (as described above taken from a pile on the ritual table) are eaten by celebrants. The remaining *faṭiria* are buried in the sacred precincts at the conclusion of the rite.

[2] The word (always written *bḫ*) is pronounced Ba, and priests all say that it refers to the dove. The rite of slaughter of the dove is one of the ritual mss in a priest's library.

[3] See p.36 n. 2.

[4] *Hamra* (wine) is made just before the *masiqta* by macerating four raisins in a bowl of water.

[5] D.C.31 *libraia* (= לעבראיא) i.e. the soul crossing the "waters of death". Lidzbarski, M.L. 88:5, translates "den Jenseitigen". The context shows that one soul is meant.

[6] the verb עור 'UR, AUR in Mandaic has a dual meaning see M. L. p. 88, n.3.

And Life is victorious.

55

The Great Life spoke and revealed (opened [2]) with His mouth, in His own radiance light and glory.

And Life be praised.

[This is for the loosing of the *pandama*. Recite this "Yukašar chose her who passeth over" over the "water of prayer" and wine when they are mingled together. If it is for (several) souls that he has recited read as written, but if for a single soul say "the soul of N. shall be awakened" [3]. And say "The Great Life spoke and opened with His mouth" and part thy *pandama*, eat thy *pihta* and drink thy *mambuha*. And recite "The living water shone forth in its place" then rise, and read one prayer after another until the (prayer) "Yukašar chose her that passeth over" hath been offered up.]

56

In the name of the Life!

Living waters shone forth (in splendour) in their *škinta*. The robes of [4] the good were resplendent in their place. The great *Mana* was dazzlingly bright in [5] His glory. So (*too*) shall these living, (brightly) shining, steadfast and vigorous souls shine in splendour in the great Place of Light and the Everlasting Abode.

[This is a prayer of dedication for the "water of prayer"]

---

[1] All the *faṭiria* have been signed. They represent the souls included in the *masiqta*, whereas the *pihta*, which has been "clothed" and to which a portion of dove's flesh and two morsels (see above) have been added, represents the deceased for whom the *masiqta* is celebrated.

[2] Priests associate this short verse with the opening up of the *pandama* for the sacramental eating and drinking.
This rite is, according to tradition, an "opening of the mouth" of the dead, as the celebrant acts as the proxy of the deceased. Cf. the Babylonian *pit pi*.

[3] *Nitiairia* (see p. 48, n. 6) could also mean "will shine forth".

[4] Read *ḏ-ṭabia*.

[5] *l'qarḇ* is written: (*chez lui?*).

57

Fragrant incense riseth to its place and Thou, Life, be victorious! The Forgiver of sins, trespasses, follies, stumblings and mistakes will forgive all those who love his name of Truth (*kušṭa*) and (likewise) the soul of N.

And Life is victorious.

[A dedication prayer for the incense]

58

In the name of the Life!

Praised be the First Life, praised be the Word of the First Life: praised be that radiance, light and glory; praised be that Light which is boundless and endless and none know when it came into being. Praised be the Lord of Greatness [1] and praised be all the 'uthras that stand to the right and left of the Lord of Greatness and praise the Lord of Greatness. Praised be my father Yawar, praised be all the 'uthras who stand and praise my father Yawar. Praised be that great first Jordan in which the First Life was baptised. Praised be all jordans of living water: praised be the fruits, grapes and trees which stand by them. Praised be all the mighty and lofty worlds of light; praised be all those sanctuaries (*škinata*) of the Hidden [2] for in each and every *škinta* sit a thousand thousand 'uthras, (*'uthras*) without end, and the myriad myriad sanctuaries that are countless. Praised are those thousand thousand 'uthras without end and the myriad myriad sanctuaries beyond count.

Praised be all those banners of radiance, light and glory unfurled before them which give them light. Praised be the great gate of the House of Abathur; praised be all 'uthras who stand before Abathur and praise him. Praised be the three hundred and sixty scales which are set up before the ancient Abathur; praised be that first great Scales that was set up before Abathur the Ancient. Praised be that great occult Drop from which he proceeded. Praised be all 'uthras who sit upon thrones of rest and recite ordinances and *masiqtas* and secret prayers. Praised be those recitations, *masiqtas*, and secret prayers in which the Great (Life) is praised. Praised be those priests [3] who sit with them.

---

[1] A priest who instructs postulants for priesthood is called a *rba* and his office *rabuta*, so that Mara-ḏ-Rabuta could be translated "lord of instruction".

[2] D.C. 53 and D.C. 3 have *kasia*, M.L. *kisia*.

[3] Or "disciples".

Praised be all mountains of radiance, light and glory; praised be all roads and paths of light.

First Life! Lift up Thine eyes upon these souls called upon, raised up and signed in this *masiqta* and (the souls of) our father, brothers and sisters who have departed the body, and of those who still tarry in the body. Deliver them, save them and protect them from this world of the wicked and from those watch-houses (purgatories). Let thy mercy, Great First Life, rest upon them. And ye shall say "Life is established in its indwellings".

And Life is victorious.

[This is an offering-up of supplications. It is the dedicatory prayers of the *masiqta*. Pray "We have acknowledged", "Praises", "Thee, Thyself", "Raising eyes" and "I sought to raise my eyes". If thou recitest for (several) souls read as written, if it is one soul say "Lift thine eyes upon the soul of N"].

59

Life is fulfilled in its own glory and the Great Light established by its victories.

[This is the prayer offered up for the *pihta*].

60

The Great Life dwelleth in those that love Him, and His devotees dwell in the Great Place of Light and the Everlasting Abode.

And Life be praised!

[This is the dedicatory prayer for the *mambuha*.]

61

An earthly wreath fadeth, (1) but the wreath of Life is fresh and living (2). The wreath of an elect righteous man is set and shineth on the heads of those who love the name of Truth (*kušṭa*). The wreath is from the world of light and the robe from the Everlasting Abode. The ether-wreath is set, with its purities (3), and shineth on the heads of these souls of this *masiqta*.

And Life is victorious.

[This is the prayer put up for the wreath of a *masiqta*. If thou recitest for several souls, read as written, but if for a single soul say "on the head of this soul of N."]

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(1) Lit. "the wreath of the worlds".

(2) *Rauzia* is best rendered here by "fresh and living".

(3) Or "victories".

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62

The worlds glisten (*with costly*) oil, but Naṣoraeans shine with the radiance of Life.

And Life is victorious.

63

In great radiance am I immersed and in steadfast light am I established. Manda [1]) baptised me, *Kušṭa* confirmed me. A letter, communication (communion) and purity came to me from the House of Life. Its fastening is water, its wreath is light, its weapon the living word, and its seal the chosen, pure one [2]). Every man who openeth it and readeth therein shall live, shall be whole and his name will be set up in the House of Life, in the name of the great Sublime Life from worlds (*of light?*).

And Life is victorious.

[This is the prayer offered up for the *masiqta* oil.]

64

The Life dwelleth in its own radiance and light.

And Life be praised!

[This is the confirmation of the (prayer) "Yukašar chose her who passeth over". Here recite "Ye are set up and raised up" and the *masiqta*-hymns.]

65

Ye are set up and raised up into the Place where the good are established amongst *manas* of light, the souls called upon and raised up and signed by this *masiqta* and (*the souls of*) our fathers, our teachers, our brothers and our sisters who have departed the body, and of those who are(still) living in the body. Your *manas* shall be set up in the Light and ye will be established in the Light.

And Life is victorious.

66

In the name of the Life!

I am crowned with a wreath [3]) and lay me down [4])

---

[1]) Cf. Prayer 23.

[2]) The personified *manda* (this time the cult-hut and its precinct)? Or Gnosis?

[3]) Or "I have reached my end". The translation given above is probable, as a dying person is dressed in a spotlessly clean *rasta* (white ritual dress), and crowned with a myrtle wreath after being thrice immersed from head to foot.

[4]) "Lay down" or "slept", a synonym for death.

In a dress in which there is no blemish.
No spot is there in the dress,
Nor is there aught missing or lacking in it.
The Life knew about me.
Adam, who slept, awoke;
He grasped me with the palm of his right hand
And gave (not ?) into my hand a palmbranch. 1)
Light cast me into darkness,
But the darkness was filled with light.
The day that light ariseth,
Darkness returneth to its place.
The souls of this *masiqta*
Approach a cloud 2) of light.
Their journey is to the Place of Light.
And Life be praised.

[This is a *masiqta* hymn]

67

With him, with the Deliverer 3)
The souls of this *masiqta* will ascend.
They will behold the Place of Light
And the Everlasting Abode.
On their road the Seven will not detain them,
Nor will the Judge of the False question them.
The Life will count you in His reckoning
And the good will set you up in their midst.
To the place to which the good go they will guide you
And in the place in which they stand they will set you up;
Lamps of radiance are found before you,
Beams of light behind you.
Kušṭa will come at your right
And Piety will smoothen your path.
For you there will be loosings 4)
From here to the Everlasting Abode.
For the ferry which ferries over the Elect
Will set out towards you and take you across.

---

1) **בעיין** = a palm-branch (of victory). Coptic. Delete *la* ?
2) Clouds act as ships for spirits.
3) The Death-Angel, Ṣauriel.
4) "Loosings" i.e. prayers of intercession.

(*Then*) from Abathur of the Scales
A saviour will come forth towards you.
The saviour that cometh towards you
Is all radiancy and light from head to foot
Like the wreath in his right hand.
And on his two arms is a robe.
Bestir yourselves! Put on your robes!
Put on your living wreaths, gird on your girdles
In which nothing is awry or blemished.
Above your head there will be fruit,
And there, at your time and season
Your *mana*s will be set up in the Light.
Your *mana*s in the Light will be set up.
(*So*) rise up, behold the Place of Light!
And Life is victorious.

68

Between the Hidden and the Radiance,
Between Light and the 'uthras,
Between the Hidden and the Radiance
Stand those who question the soul,
Saying to her "Speak! say, soul,
Who constructed thee? who was thy Builder?
Who built thee and who was the Being, thy Creator?"
The soul spoke and said —
The edified, well-constructed soul spoke —
And saith to the Being who questioneth her,
Said to him, "My father, One built me, One constructed me".
One was the Being who transplanted me;
One of the sons of salvation in his goodness
Took (accepted) his lot (duty).
He folded me in a wrapping of radiance,
Took (me) and gave me over to Adam.
Adam, in his simplicity, whilst he knew not nor understood,
Took and cast me into a physical body 1);
Took me and cast me into a physical body
That is all sour and bitter fluids and decaying substances 2).

---

1) *'Uṣṭuna* a column, pillar, support, is also used for the trunk of the body, especially of cosmic man.

2) In ATŠ.: *'lania bišia kḏ šatin mia hiia gidia umraria u'lqia hauia 'lauaihun* [Evil trees when (although) they drink living water, sour, bitter and rotten (fruit) will be upon them].

(There) the soul remaineth and waiteth in the hostel of the body
Which he had bequeathed her: sitteth and watcheth over it
Till its measure and count were accomplished.
When its measure and count were accomplished
The Deliverer came to her [1];
To her came the Deliverer
Who loosed her and bore her away:
(*Yea*), he who had bound her, who had loosed the soul,
Went before her whom he had bound.
Coming behind him, the soul hasted
Reached [2] her Deliverer, ran (after) him
Who had bound her to her dwelling.
The soul and her Deliverer (go):
Her course is to the Place of Light,
To the place whose sun goeth not down,
Nor do its lamps of light grow dim.
To it, and to that place, those souls
That are called upon in this *masiqta*
And signed by this sign, are summoned and invited.
They shall behold the great Place of Light
And the abiding Abode.
And Life be praised.

69

Bliss and peace there will be
On the road which Adam attained:
Bliss and peace there shall be
On the road which the soul traverseth.
The soul hath loosed her chain and broken her bonds;
She hath shed her earthly garment. [3]
She turned round, saw it and was revolted
She uttered an evil curse on the being
Who had clothed her in the body.
She provoked the Framer-of-Bodies, she roused him
From the lair in which he lay. She said to him,
"Rise up, look, Framer-of-Bodies;

---

[1] Cf. G.R. Lidz. trs. p. 569: 29 ff.

[2] D.C. 3 *miṭia*. (D.C. 539, M.L *miṭiiḫ*). "Hasted to reach" conveys the meaning better.

[3] Lit. physical garment.

The hollow of thy hand is filled with water!"
The voice of the Framer-of-Bodies (*is heard*)[1],
Who howleth and weepeth for himself
And saith "Woe is me that the hollow of my hand
Is filled with water!" And to her he saith
"Go in peace, daughter of the free, whom
In the house of evil ones they called handmaiden.
Go in peace, pure pearl that was transported
From the treasuries of Life;
Go in peace, fragrant one who imparted
Her fragrance to the stinking body.
Go in peace, radiant one, who illumined
Her dark house. Go in peace,
Pure and chosen one, immaculate and spotless!"
Flying, the soul went
Until she reached the House of Life:
She arrived at the House of Life.
'Uthras went forth towards her,
Saying to her "Take and put on thy robe of radiance
And set on thy living wreath!
Arise, dwell in the *škinta*s,
The place where 'uthras abide, conversing;
And Life is victorious and triumphant is Manda-ḏ-Hiia
And lovers of his name".
And Life be praised!

70

Blessed and praised be Life
Who is filled with compassion for these souls.
Praised be thou, my lord, Manda-ḏ-Hiia,
For thou raisest up these souls and dost not condemn them.
Praised be thou, pure Yušamin,
For thou wilt give them thy helping hand.
Be ye praised, Šilmai and Nidbai,
For ye will give true witness concerning them.
And be ye praised, Hibil, Šitil, and Anuš
For ye will ransom them from the House-of-Dues
And from Abathur of the Scales!

For toward you will go forth a messenger,

---

[1] The Fashioner of Bodies must be the unsuccessful creator, Pthahil.

And the messenger who goeth toward you
Is all radiance and light from head to foot.
In his right hand a kind of wreath
And on both his arms a robe.
Up! put on your robes, set on your living wreaths!
Gird on your girdles that are flawless and faultless!

Above your heads there will be fruit,
And your lamps will hang amongst lamps of light
And will shed light.
The Lord of Tolls will not confront you
Nor will lying judges put you to the question.
They will bring you liberating words [1]
From here unto the Everlasting Abode,
The building that was built for you in the House of Life,
Will not come to nought in an age of ages!
And may some of Manda-ḏ-Hiia's radiance and light
And the revivifying-breath of Life [2] rest upon us!
Blessed is the Voice of Life
And praised be the great Beam which is all light.
And Life be praised.

[After thou hast recited "The Life dwelleth in its own radiance and light", "Ye are set up", "I am crowned with a wreath and lay me down", "With him, with the Deliverer", "Between the Hidden and the Radiance", "Bliss and peace there will be", "My vigilance and my praise giving","Go in peace, Pure Chosen one", "Well, well is it for thee, soul" and the other hymns, as many as thou art able, then recite the "Blessed and praised is Life" of Shem son of Noah.

If thou readest for *(several)* souls, read as it is written, but if only for one soul, say "The soul of N." and pay attention, with all watchfulness, clearness of mind and studious attention and recite "Good is the good for the good"; perform *kušṭa* [3] with one another and recite "In great radiance am I immersed".

And pray a prayer for yourselves and make *pihta* and *mambuha*

---

[1] *Širiata* in magic texts is "exorcisms", i.e. words that liberate. Lidzbarski translates Balken (from שָׁרִיתָא, שָׁרֵי).

[2] A free translation. *Ruaha* has the meaning of enlargement, refreshment, restoration.

[3] Just as in the Eastern Church the Pax marks a stage in the ritual of the mass, so in Mandaean rites the *kušṭa* is performed after every stage of a rite.

for yourselves [1] and eat your *pihta* and drink your *mambuha* And offer up the prayer "Good is the good for the good", perform *kušṭa* [2] with one another for yourselves and (then) honour [3] your crowns.
And Life is victorious.]

71

In the name of the Life!
Blessed and praised be the Life!
Blessed and praised be the name of Life in the Place of Light!
Blessed and praised art thou, my lord, Manda-ḏ-Hiia;
Thou and thy strength, thy radiance, thy light, thy glory and thy help.
Praised art thou, my father Yušamin the Pure,
Son of a transplanting of the mighty Life.
Praised art thou, Second Life, Life that is from Life.
Praised are ye, Šilmai and Nidbai, guardian 'uthras of the jordan.
Praised are ye, Nṣab and Anan-Nṣab.
(Praised are) [4] our fathers Hibil, Šitil and Anuš
The name and chief of the whole race.
Praised art thou, Lofty Abathur;
Blessed and established is the great *škinta* in which thou sittest.
Praised are ye four beings, sons of Perfection, who go to meet the good;
Go forth to meet the good and clothe the good with robes.
Praised art thou, Earth of Light and blessed and praised Those who dwell in thee.
Blessed art thou, Road of the great [5], path of the perfect
And track that riseth up to the Place of Light.
Blessed art thou, Naṣirutha [6] from whom the elect learn;
From thee learn the elect, and deal out reward [7] and pious gift [8]

---

[1] The *pihta* and *mambuha* consumed by celebrants at the beginning of the *masiqta* and at its end are the ordinary sacramental bread and water. They are consumed by the priest as himself, whereas the *pihta* and *mambuha* of the *masiqta* are consumed by the priest as proxy of the deceased. Moreover the former is made of saltless flour, (the *faṭira*, to which scraps of ritual food are added) and the *mambuha* is *hamra* and water.

[2] See p. 57. n. 3.

[3] See p. 28, n. 3.

[4] Missing in D.C. 3 and D.C. 53.

[5] Or "teachers", see p. 50, n. 1.

[6] A word which means true religion, the inner teaching.

[7] The fees given to priests.

[8] Offerings in kind, fruit, corn, vegetables, etc.

They deal with reward and pious gift and rise up and behold the Place of Light.
Praised art thou, jordan of living water, for from thee we obtain purity;
We obtain purity from thee and receive the pure sign.
My fathers beheld the Life and my teacher the Place of Light.
The 'uthras of light are victorious,
And victorious Abathur and the sons of Perfection
Who stand, praising the Life.
Enlargement [1] of life there shall be for the believing
Who have departed out of our midst;
The believers, the poor, the lowly and priests.
And my lord Manda-ḏ-Hiia will lend them his helping hand.
Thankfully received are the good gifts [2] (*ṭabuta*) of life,
The good gifts of life and of knowledge of life,
The *pihla* [3] that . . . . . at the name of the Life.
For any man who giveth an oblation,
His oblation will be his helper: elect and perfect men
Who bestow oblations will rise by *Kušṭa*'s path.
To them [4] it shall be given.
Of the Ether-wreath they twisted them a wreath
Of speech and hearing, of joy, purity, goodness and greatness.
A wreath from the Vine Ruaz He will set on the heads
Of those souls called on, signed, and raised up by this *masiqta;*
(*And the souls of*) our fathers, our teachers, our brothers and our sisters, of those who have departed the body and those who are yet in the body:
(*A wreath like that*) set on Its head by the Great (Life)
And by the Great (Life) given to 'uthras
And given by 'uthras to their priests.
Healer, whose medicine is water, come!
Be thou a healer to thy devotees,
To thy devotees be thou a healer

---

[1] The meaning here is renewal of life, a larger form of life.

[2] *Ṭabuta* here refers to the ritual food placed on the *ṭariania* (sacred tables).

[3] I am still of the opinion that *pihla* here refers to the phallus which, on the table of oblation is modelled in dough and represents the male principle of creation. The meaning of the verb depends on that of *pihla*,

[4] With Lidzbarski (M.L. p. 107, n. 3), I read "them" rather than the written "you".

And to him that giveth oblation be thou a helper:
On him whom thou hast healed, do thou,
My lord, bestow soundness.
Behold him who standeth before thee and condemn him not.
My Lord, High King of Light, Revealer
Whose eyes are uncovered, seeking justice
And enacting justice for those who love it,
Do justice on those who persecute us,
Those persecutors who pursue us,
And on the wicked and furious ones
Who scheme to work evil upon us.
If it please Thee, High King of Light,
Look on us and condemn us not!
Behold these souls who believed in Thee
And for Thy name's sake stood by on earth
And were persecuted. Show us pure ether-air
So that we may forget earthly persecution,
That we may forget the persecution of earth
And the vexation of the wicked and liars.
Strengthen our insight, our voice, our vigilance and our praise!
Thereby the Great Life communed with thee
And set thee up completely(?) [1] with His radiance
And His light, Manda-ḏ-Hiia!
And may the vivifying-power [2] of Life rest upon us.
My elect, ye shall say "Blessed be the Voice of Life
And praised be the great Beam which is all light!"
And Life be praised!

[This is the "Blessed and praised be the Life" of Shem son of Noah. Afterwards, read here "Blessed and praised be Life" of the souls, and then recite "Good is the Good for the good".]

72

Good is the Good [3] for the good, and His nature [4] is set upon those who love His name. We will seek and find, speak and be heard. We have sought and found, have spoken and been heard in thy presence, my lord, Manda-ḏ-Hiia, Lord of all healings.

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[1] The sentence is obscure, but is addressed to Manda-ḏ-Hiia?

[2] Again *ruaha ḏ-hiia* is paraphrased.

[3] This is the chief sacramental formula and during its recitation, priests crouch near the ground. The exact meaning is doubtful. *Ṭaba*, the second word, probably means "the Good One" (warranted by similar use of *ṭaba* in No. 159 and elsewhere). ṬAB has also the meaning of "to be good, wholesome, well". The formula is an ancient one, and its place in the liturgy corresponds roughly to the Christian liturgical formula "The holy (*agia*) to the holy".

[4] *Kiniana*, a word of wide meaning; "a name" (tribal or generic name), "nature", "characteristic", "qualify", etc.

Forgive him [1] his sins, trespasses, follies, stumblings and mistakes and (those of) him who furnished this bread, *masiqta* and (*ritual*) food [2]. My lord, Manda-ḏ-Hiia and (Thou) Great First Life, forgive the sins trespasses, follies, stumblings and mistakes of the donor(s) of fee and oblation, and their wives, children, their priests and those who placed (brought) this bread and food; (likewise) you, my parents, teachers, instructors and preceptors when ye support from the Left to the Right. [3] And ye shall say "Life be established in Its Dwellings and Life be praised; Life is victorious over all works.

[Recite this "Good is the Good for the good" when thou readest a *masiqta*. When thou performest a baptism recite it, when thou distributest oil recite it, when thou recitest the *Rahmia* ("Devotions" [4]) recite it, and after the *Rahmia*. And recite it when thou partakest of the (ritual) dish. [5])

And Life is victorious.]

73

In the name of the Life!
A sealed letter which leaveth the world —
A letter written in good-faith (*kušṭa*)
And sealed with the seal of the Mighty (Life) —
Righteous men wrote it, believing men tied it on [6],
And suspended it about the soul's neck
And despatched it to the Gate of Life.
The soul, in her wisdom,
Pressed her nail on the letter,
Her nail she pressed on the letter;
She imbued it with her mystic radiance,
Wrapped it and veiled it in her light.
How came it that Daium saw
That the soul bore a letter?

---

[1] The person for whose benefit the *masiqta* is celebrated.

[2] *Ṭabuta* "goodness" in ritual refers to the sacramental food, the bread and the fruit. *Lahma* (lit. "bread") can refer to any nourishing food.

[3] I.e. from evil to good. The left is associated with evil, matter, materialism, darkness and "the Mother"; the right with spirituality, light and good.

[4] Prayers recited at the three daily prayer-times.

[5] *Patura* = any table, tray, large dish or food-mat on which the sacred food is spread out. The clause is missing in D.C.3

[6] See J. זרז 3, "to tie around".

How was it that Daium[1] saw it
As her seven sons gathered about her
And said "Who hath written the letter
Whose secret no man knoweth?
Who wrote the letter that is sealed in
By these protective[2] strands?"
The letter is written in good faith,
And sealed with the seal of the Mighty(Life).
Righteous (men) wrote it, believing men tied it on
And hung it about the neck of the soul
And despatched it to the Gate of Life.
The soul flieth and goeth until she hath reached
The watch-house of the Seven.
The Chief-of-Dues, when he saw her,
(*And*) the Governor[3], when they saw her,
Murmur discontent[4] and say
"Who hath written the letter
Whose secret no man knoweth?
Who wrote letter that is sealed
By these protective marks?"
"The letter is written in good faith
And sealed with the seal of the Mighty (Life).
Righteous (men) wrote it;
Believing men tied it up
And hung it about the neck of the soul
And despatched it to the Gate of Life".
The soul flieth and travelleth on
Until she reacheth spirits of Purgatory[5].

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[1] A name given to Ruha.

[2] *Miṣra* has a double meaning here, and in my translation I have tried to convey both. In general *miṣra* is a line traced about a sacred or untouchable thing or area. It isolates that which it contains from contact. In ritual, it refers to the furrow drawn about a purified area, which is purified by water, in much the same way as the Parsi priest pours water into the protective gutter (*pavi*) round a sacred area. The ceremony of "the Letter" is protected by such water-containing furrows. *Miṣra* (Aramaic מְעָרִי could also mean a rope, "a twisted cord".

[3] *Šahardal* = שאחארדאל, middle Parthian for Middle Persian *šahriyar*, "ruler", "governor".

[4] DMDM = "to mutter angrily".

[5] The *maṭaraiia*, officers of the watch-houses, or places where travellers are detained at frontiers, are, as the *Diwan Abatur* shows, demons, spirits who torment and purge souls after death.

The spirits of Purgatory abased their heads
And the soul passed the purgatory-spirits by.
The soul flieth and goeth
Until she came to the waters of death.
As she reached the waters of death
There came forth towards her
A great Beam [1] of radiance (and) of life, (*who*)
Grasped her by the palm of her right hand
And brought her over the waters of death [2].
The soul flieth and goeth
Until she reacheth the House of Life.
When she reached the House of Life
She uttered a cry to the House of Life,
And when He heard her call, the Life
Sent a messenger towards her,
(Who) grasped her by the palm of her hand,
Conducted her, (came) to support her
In the likeness of the Life to the place
Of radiance, light and beams of effulgence [3];
To unite her to (*the company of*) 'uthras
And to set her up amongst beams of light [4].
Upon her head they placed a wreath of ether
And took her out of the world in splendour.
Life supported life: Life found Its own:
It hath found Its own, and my soul hath found
That for which she hoped.
And Life is victorious.

[Up to here recite over the flask of oil as it is put into clay up to the mouth of the bottle. And the clay must be pure and from the jordan.]

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Bound (secured) and sealed are the spirit and soul of N. by the seal of Kušṭa and the great safeguard of truth by the word of Kušṭa and the raising (power) of Yukabar-Ziwa.

And Life is victorious.

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[1] See p. 45, n. 6.
[2] See p. 46 n. 2.
[3] Read *abrḥ* as in D.C. 3 and M.L. p. 113:8.
[4] *Pasimka* = a beam or ray of light.

[This is the conclusion of the "Letter". Set (press) thy seal-ring and the nail of thy little finger of thy right hand into the clay, seal it and read this conclusion over it. And Life is victorious].

[Shouldest thou wish to administer oil (*to a dying person*), at the beginning and end order the chief (*relative*) or remaining (*persons: i.e. of the family?*) to throw water over the dying person[1]. If he is a Mandaean (layman) they shall purify [2] the hand of the dying person and pour oil on it and sign it with three signings. And he shall join with him [3] and shall place his hand on his mouth and then put the dying person's hand on his mouth. If immediate death is near(?)[4] at the place where they apply the oil they shall cleanse with water and purify him and bring to him proxies (*those like him*)[5]]

In the name of the Great Life!

Health and victory be mine, Adam-Yuhana son of Mahnuš.

When thou wishest to administer unction to anyone leaving the body (dying), say "In the name of the Great Life, union and renewal of life and forgiving of sins be there for this soul of N. son of N. of this "Letter and *masiqta*". And bring a clean new bottle never before used, press out pure oil and place in it. When enough, twine a wreath of myrtle about the bottle. And set it before thee and recite for thy crown "In the name of that First Being" and set thy crown on thy head. And recite beside thy crown "Life created Yawar-Ziwa", "Let there be light", and "Manda created me" for thy crown. And recite "Strengthened and enhanced is the great mystery of radiance, light and glory" and bind thy *pandama* over thy mouth.

And take the phial into thy hand and recite "Water of Life art thou" over the bottle. And recite "Hail to the First Life" for the incense and cast incense on the fire and recite "We have acknowledged", "Praises", "To Thee" and "Raising my eyes"; and the bottle shall be in thy hand. And recite "I sought to raise eyes " and at the place where it says "wilt wipe away and remove from N. his sins, trespasses, follies, stumblings and mistakes and cast them into the hells of earth and into the nethermost Abaddons of darkness and wilt raise him up as guiltless and not as guilty and as virtuous and not as vicious before thee, Manda-ḏ-Hiia. With thy radiance thou wilt clothe him and with thy light thou wilt cover him, and wilt set thy living wreath on his head, (*the head of*) this the soul of N." And take care that thou readest to the end with attention!

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[1] Lit. "the departing" (i.e. soul).

[2] MŠA with *'da* = "to purify the hand (either by water or other cleansing substance or fluid).

[3] This should mean the act of partaking of the sacraments, but I am in doubt.

[4] *'u hawia 'ka lmifaq* "If there is need for dying (to die) meaning that death appears to be near.

[5] Should death take place before the rite is over, deputies qualified by age, status and astrological conditions act as proxies.

And recite the eight prayers for the *pihta* over the bottle and the two prayers for the *mambuha* over the bottle and recite over the myrtle wreath "The Light became light", "Enlightened and enlightening" and place the bottle on his head. Recite "Manda-ḏ-Hiia went to the stars: his appearance loosed" over the bottle and take with thy forefinger some oil from the mouth of the bottle and recite "(*In the name of the*) Strange (Sublime) Life, this, the glory and light of Life" and at the place where it saith "to send forth spirit and soul" say "ot N". and where it saith "And Ṣauriel the Releaser cometh, who releaseth spirit and soul" say "of N." and at "everything that is therewith" sign the mouth of the bottle; and at "the house of Abathur" sign the mouth of the bottle. And where it saith "the spirit of N. went and became like the soul and was raised up into the House of Life and Life is victorious" sign the mouth of the bottle. And recite "Truly did my baptiser baptise me", "I am baptised in the name of the Life", and "Whose son am I? Of the guarded *Mana*", cover the bottle with the clay and take thy seal-ring with three of thy fingers - thy thumb and the finger next thy thumb and the little finger - and recite "The sealed letter which leaveth the world" and at the place where it saith "a letter written in good faith and sealed with the seal of the Mighty (Life)", seal with thy ring and the nail of thy little finger. And until the end let thy seal and the nail of thy little finger rest in the clay. And recite "Bound and sealed are the spirit and soul of N. with the seal of Kušṭa and the great safeguard of strength in the word of Kušṭa and the raising-up of Yukabar-Ziwa".

And lift thy seal-ring, thy nail and thy little finger from it and set it before thee and recite "Praised be the First Life" and at the place where it says "Lift thine eyes" say "upon N.". And thy *pandama* must be over thy mouth. And recite "Ye are set up and raised up up in the place where the good are established amongst *manas* of light" (*insert*) "the soul of N. is established in that place".

And (recite) "I am crowned with a wreath and lay me down", "With Him, with the Deliverer", "Between the Hidden and the Radiance", "Bliss and peace there will be on the road which Adam attained", "My vigilance and praise", "Go in peace, chosen, pure and guiltless one in whom there is no spot", "The *Mana* rejoiceth in his treasures", "Well is it for thee, well is it for thee, soul that departest from the world", "Sunday, and Kušṭa and Oblation", "I am provided and provisioned", "He rose and took me up with him", "The day that the soul goeth forth" and "Ye are set up and raised up, my Chosen".

And recite the "Blessed and praised be Life" for the souls and here recite the "Blessed and praised is Life" of Shem son of Noah. And where it saith "To you it shall be given, of the Ether-wreath" say "to N. son of N." (*it shall be given*).

And recite "Good is the good for the good"; ask mercy for him and remit his sins and his trespasses. And give it to him to whom thou givest it and grasp in *kušṭa* the hand of him who holdeth (the hand) of the dying person and say to him "This *kušṭa* which I entrust [1]) to thee, do thou convey it to Abathur" [2]).

If it is urgent to carry him away, bestir thyself (hurry) when thou recitest "The sealed Letter which leaveth the world" and "Bound and sealed are the spirit and soul of N.". Give him that which thou givest him, and take in *kušṭa* the hand of him who taketh (the hand of)the dying person and say to him "This *kušṭa* I speak to thee do thou speak it to Abathur". Thy *pandama* must be over thy mouth. Then thou shalt recite "The First Life be praised", "Ye are set up and raised up." and (*so on*) till the "Good is the good for the good", just as I tell thee.

Offer up for him the devotional prayers, hymns and the "raising". (prayers) *of the masiqta* [3]) from beginning to end. And be careful (*to insert*) the name of him to whom thou didst administer the oil. Let nothing be lacking and recite with attention and care.

And Life is victorious.

Then, when thou holdest thy *pandama* over thy mouth, pray for thyself. Make *pihta* and *mambuha* for thyself, recite "The Great Life spake and opened Their mouth" and eat thy *pihta* and drink thy *mambuha*. And recite "Life is full", and "The Great Life dwelleth" for thyself and recite "Good is the good for the good" and perform the *kušṭa*-rite for thyself and honour thy crown.

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[1]) D.C. 53 has *asbarlak* here; *asfarlak* when the words are repeated below.

[2]) The *ašganda* holds the hand of the dying person, as the priest would be polluted by the touch of death.

[3]) "*Of the masiqta*" missing in D.C. 53.

And beware, beware and beware lest thou begin any of the "loosing prayers" [1] without thy *pandama*. (Do it) only after thou hast made petitions for thyself.

And Life is victorious.

This is the Benediction of Oil, which Bihram-Rba, son of Adam, celebrated for his mother Hawa wife of Adam when she departed the body, whilst Hibil-Ziwa sat before them.

This Benediction of Oil was in the Diwan [2] of Ramuia son of 'Qaimat of the town Ṭib, written by Zazai-ḏ-Gawazta son of Hawa. And Bayan-Hibil son of Brik-Yawar wrote it. Here he distributed it, with these books, amongst a hundred Naṣoraeans, from his own Diwan which he had copied from Ramuia son of 'Qaimat's Diwan that was found in the possession of Haiuna daughter of Yahia and Bainai son of Zakia.

And Bayan-Hibil son of Brik-Yawar said "Just as it was written, I wrote it and all the mysteries of the Oil were therein. As far as Jerusalem, the city of the Jews, their mysteries (*sacramental ceremonies*) are like these.

And Life is victorious.

Exhort those who administer the oil to be careful. If he (*the apparently dying person*) doth not depart the body, let them bring him to thee. Recite "In great radiance am I immersed", break open the seal, bear it away (?) and throw it into the jordan.

And when thou administerest oil, beware lest thou make a mistake. If thou hast committed an error, it will need a "*masiqta* of the sixty" [3] for him on whom the oil falleth and it will be well. If impossible to carry him [4] read a "sixty" *masiqta* for him with seven food-trays [5], and at "that which is with her" [6] sign him and at "the House of Abathur" sign him.

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[1] Prayers of deconsecration.

[2] *A diwan* is a scroll, a miscellany comprising several texts.

[3] I.e. a *masiqta* at which 60 *faṭiria* are made and signed.

[4] *Midirḫ*; or "to reach him".

[5] The word *arabata*-variously spelt as *arawata*, (*aruhata* in D.C.3) — must be, I think, the *rahbata* or *rahuata* of the ritual mss. It seems to mean "spreadings". In actual modern ritual it is either a very large *ṭariana*, or a tray, or an area of purified and smoothened mud upon which food-offerings are laid out for a *zidqa brika*. (Blessed Oblation). It occurs only in the plural. Priests translate the word simply as "food-offerings", "sacred foods" but can never be relied upon for exact meanings. רְוַח, רְוַּח, רְחַב = to be wide.

[6] Prayer 49 *ma ḏ-bḫ*.

(If) the soul (*be that of*) a good, pious person, one who hath people who will do good after him, bring priests and celebrate sixty *masiqtas* for him in full with everything. In the upraising of the sixty" sign him[1]) alone at (*the words*) *ma ḏ-bh̲*; at the words *bit Abatur* sign him alone. And in the last upraising sign him alone at *bit Abatur* and (then) sign the souls of our fathers.

For a *masiqta* thou requirest meat, water of prayer, [2]) incense, *pihta*, *hamra*, wreath and oil. And in (on) the seven trays: - place there all that thou wishest in the trays together with those mysteries (*named above*).

And when (there is) a *masiqta*, read the homilies about the soul[3]); let them be many, and be compassionate. It is good (beneficial) for a soul on whom oil falleth. Recite over him and over the seven *rahbata*[4]) and (*pray for*) Mandaeans, Naṣoraeans and the faithful. And pray the *masiqta* prayers "We have acknowledged", "Praises", "Thee", "Lifting eyes", "I sought to raise eyes" and all the appointed prayers for the *pihta* and *mambuha*, the "bindings and loosings"[5]) of the *masiqta* from beginning to end.

Be careful; make enquiry, display kindness, show compassion (*during?*) the homilies, and loose him from his sins.

And Life is victorious.

Then Hibil-Ziwa taught and said "Great disgrace will fall on any Naṣoraean who (whilst) reading the *masiqta* openeth his *pandama* or adulterates the water of prayer. He will not behold his Creator and will be smitten with that blow which was administered to the First Eldest One because he sinned and blundered before his Parents. And I, Hibil-Ziwa, will not reckon him amongst my own, nor count him as one of my own".

And Hibil-Ziwa said "Any Naṣoraean who holds (*to?*) the *pandama* and doth not adulterate the water of prayer, as long as he remaineth in the body shall have increase[6]), speech and a hearing because he hath neither removed nor changed aught of that which his fathers commanded him, nor hath he performed the acts of Yušamin [1]) or rendered a portion to the Well Sumqaq [2]), nor did he stand in the heat of the Well Sumqaq".

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[1]) "Him" here means the *pihta* representing the person for whose benefit the *masiqta* is celebrated. The other loaves represent other souls.

[2]) See p. 36 n. 2.

[3]) It is customary to read to mourners from the left side of the *Ginza Rba*, which consists largely of hymns and homilies about the after-life of the soul.

[4]) See above, p. 67 n. 5.

[5]) Prayers of consecration and deconsecration.

[6]) The word is misplaced in D.C. 53.

Every man who celebrateth these mysteries must hold (wear) the *pandama*. When he holdeth his *pandama* all the creatures of darkness are turned back from his presence, his appearance will shine and all that he hath done will be confirmed by us.

And Life is victorious.]

This is the Book of Gadana which Hibil-Ziwa gave to the chosen elect, which I have copied for myself. I am poor, lowly, child-like and striving, one whom the Seven and Twelve persecute; one of the Root of the First (Life), one insignificant amongst my fellow-priests and *ganzibras*, earth beneath the feet of Naṣoraeans and dust beneath the feet of the pious [3]).

I, a slave who is all sin, copied this Book of Gadana for myself so that there should be someone to commemorate my name on earth and yonder in the celestial worlds of light. For my heart hath loved the Life and mine eyes wait upon Manda-ḏ-Hiia, who will be to me a support, a deliverer and a rescuer from the sons of Krun [4]) And I testify to the Life and to my lord Manda-ḏ-Hiia with a true and faithful heart.

I am Rabbi Adam-Yuhana son of Bihram son of Sa'dan son of Msa'dan, Kamisia by name, Riš-Draz. I copied it for myself from the book of a righteous and upright woman, a believing (*creature*) whose mind is pure; in it there is no lechery, lust or harlotry. She consecrated herself to love of Truth (Kušṭa) and copied this Book of Gadana so that there should be for her a commemorator on earth and in the mighty celestial worlds of light, yonder. She was my own paternal grandmother, her baptismal name was Anhar daughter of Šarat. May there be for her enlargement of life! And the name by which she was called [5]) was 'diia, daughter of Adam son of Sa'ad-Juwiri. (*She copied it from?*) the copy of the great, lofty and respected R. Ram-Yuhana son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam son of R. Yahia-Adam son of R. Šitil son of R. Ram son of R. Zakia son of R. Yahia son of R. Zakia son of a father of *ganzibras*, R. Mhatam son of R. Sam, known as Manduia, family name 'kuma (Black). He copied it from the book of the great, lofty and respected R. Yahia-Zihrun son of R. Yahia-Bihram son of R. Adam son of R. Yahia-Adam known as Manduia, family name 'kuma. He copied it for a *šalmana* [1]) — the craftsman Hadaiat son of the craftsman Qasum son of Bihram son of Zakia of the sons of the Dihdaria (*tribe*), family name Sabur, from the book of R. Zihrun son of Asṭa Faruk, Asṭa Nuruz, his baptismal name being Bihram son of Adam-Yuhana son of Br-Hiia son of Zihrun son of Yahia-Anuš, son of the great lofty and respected R. Mhatam son of Yahia-Baian son of Yuhana-Šadan, of the sons of the Dihdaria, family name Sabur. He copied from the book of Šaha whose baptismal name was Hawa-Mamania daughter of 'Aziz, family name Wašia. He copied it from a book (*copied by?*)Bihram-Br-Hiia son of Adam-Zakia-Br-Hiia son of Baktiar son of Adam-Bihram, family name Kuhilia, that was copied by the great, lofty and respected master-builder of knowledge and understanding, a noble and distinguished *ganzibra*, an excellent, accomplished man, devoted to the First Life, son of an orthodox family (root), son of a highly-distinguished family, our teacher, R. Yahia-Bihram son of a father of *ganzibras*, R. Sam-Bahran son of Yahia son of Zakia son of Yuhana known as Buhaiiar, Zakia by name. May Manda-ḏ-Hiia forgive him his sins for he was kindly and long-suffering, and wrote this book so that there should be commemoration for him on earth and yonder in the worlds of light. And he copied it with the rubrics which had been copied by the great, lofty, respected and reliable *ganzibra* Zihrun son of Br-Hiia son of Baktiar son of Adam-Bihram, family name Kuhailia—may Manda-ḏ-Hiia forgive him his sins! He copied it for Sam-Yuhana son of Mhatam-Bulbul son of Sam, family name 'Asakir from the book of R. Adam-Baktiar son of Yahia-Zakia-Zihrun son of Yuhana-Šitlan, family name Riš-Draz...

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[1]) Yušamin is the archetype of a careless priest who makes mistakes in ritual. (Lit. the acts which Y. did).

[2]) The well Sumqaq is often mentioned as a well of pollution in the underworlds.

[3]) *Nasakia* here a loan-word from the Persian.

[4]) Read thus: Krun is the name of a potentate of the underworld.

[5]) Mandaeans have a baptismal name and a lay name.

[*The list of copyists is so long that I venture to omit the rest this colophon of D.C. 53, up to p. 98, line 16;* (*Translator*).]

...Ziqa son of Ninia. And Adam-Sabur said "I went to Bit-

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[1]) A "perfect": i.e. a layman who embraces a life of perfect purity according to Siouffi.

Hurdšaiia [1]) and travelled around a great deal, but found no reliable *masiqta* equal to this *masiqta*. When I saw that it was reliable I wrote this *masiqta* just as it was. And any priest or Mandaean who prays, shall hold to this *masiqta*.

And now, ye priests who hold to it, be staunch to this *masiqta* so that there may be forgiveness for your sins, and the Life and Manda-ḏ-Hiia and all the 'uthras sons of light will be your helpers. But we will abandon and not approach any man untrue to it.

And Life is victorious.

So these prayers were arranged from the "Explanation of Prayers of Baptism and the *Masiqta*" which was copied from the Diwan of Ramuia son of 'Qaimat: their father wrote (it ?), Baian-Hibil son of Brik-Yawar and our master Baian son of Zakia. It was in his library. So that these injunctions were written by Baian son of Brik-Yawar. He distributed these books here amongst a hundred Naṣoraeans from his own library, which he had copied from the Diwan of Ramuia son of 'Qaimat which was housed by Haiuna daughter of Yahia and Baian son of Zakia.

For it was written in the town of Ṭib. And Zakia copied it from the Diwan of Ramuia son of 'Qaimat and Yahia (?) copied from the Diwan of Sam son of Anuš-Yahia, and Sam copied from the Diwan of Bihram son of Brik-Alaha. . . ? and Anuš copied from the Diwan of 'Qaiam son of Šarat and 'Qaiam copied from Qaiuma son of Brik-Alaha and Qaiuma copied from Šganda son of Yasmin, and Šganda son of Yasmin copied from the Diwan Zazai-ḏ-Gawazta br Hawa and Zazai-ḏ-Gawazta copied from the Diwan of the First Life.

And Ramuia son of 'Qaimat said "From the day on which it fell from (*was written by*) Zazai-ḏ-Gawazta son of Hawa till now, the years in which I wrote it, is (*a space of*) 368 years in the ages". And Ramuia son of 'Qaimat said "I wrote this Diwan in the town of Ṭib in the years when Anuš son of Danqa departed with the heads of the people (ethnarchs), in the years when the Arabs advanced".

Then Baian-Hibil son of Brik-Yawar wrote "I purified myself when I got possession of these mysteries. And I myself travelled around and went on foot to Naṣoraeans and took many *diwans* from place to place. And nowhere did I find "mysteries" as reliable as these Mysteries of Baptism and *Masiqta* and Oil-of-Unction. I have written them here and have distributed them to a hundred Naṣoraeans in order that they may hold to and be staunch to them.

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[1]) Read Bit-Hudšaiia. The Hudšaiia are mentioned in the *Asfar Malwašia*, (Bit-Hudšaiia p. 52 1.7) and in the ATŠ.

"And now, ye priests! Hold and abide by this end (purpose), like 'uthras of light who stood by these mysteries, all of them, and confirm it in a communion to which Yawar is joined. [1])

"And any man who doth not confirm this end (conclusion) we will avoid and not approach him. He may go in his clothes and roll in his filth! His habitation will be the Sumqaq Well."

Then the writing of Ram-Ziwa-Bihram son of Baian: — "I have looked into the Diwan of 'The Great Wellspring' of Ramuia son of 'Qaimat. Any person who writeth the Book of Gadana and removeth any of the injunctions assigned and written therein, Thou wilt place in clouds of darkness. And anyone who writeth a book of rejection, or removeth any of the injunctions written therein so that they are broken, shall be cursed with a great curse. For this is the curse which the First Life uttered and pronounced, "Anyone who becometh hostile to the Life shall die the second death of an enemy: he will belong to the Darkness; he will fall and for him there will be no uprising".

(But) those who have not removed trust in the Life or (changed) any part of that which they wrote and taught about it, any individual, he and his opinion: and hath delivered them from their sins . . [2]) Moreover, anyone who cuts a copy, or extracts therefrom the name of its owner, shall be cut off (*himself and sent*) to the watch-houses (purgatories) of the planets. And at the Great Judgement he will stand up, but Abathur will not take his hand in *kušṭa* [3]).

Life is victorious over all works and victorious is Yawar-Ziwa and his helpers, his people, his priests, and his holding (partisans).

And Life and all Its works are victorious.

75. [4])

In the name of the Great Life!

May there be healing, victory, strength, soundness, speech and a hearing for me, Adam-Yuhana son of Mahnuš, from the Life!

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[1]) Meaning doubtful.

[2]) The passage appears to be faulty and obscure.

[3]) I.e. grasp his right hand in the solemn act of fealty and friendship.

[4]) The prayer is called by the priests the *Audin utušbihan*.

We have acknowledged [1] and praises (*are due*)
To the mighty sublime First Life,
The Ineffable which is over all works.
(*I come*), bringing (dedicating) my head and my mouth
To the Life and to the implanted Word
And to 'Uṣar-Hiia, the great solace and support of Life
In order to praise, honour, magnify, bless and exalt Thee.
(*Yet*) who shall praise Thee [2], Life?
And who, Life, shall magnify the greatness of Thy victories?
Thou art lauded, Thou art magnified, thou art glorified
And Thou art exalted!
(*For lo*) Thou art come, Thou camest and none but Thee came.
At Thy radiancy the riders were afraid [3],
At Thy light gates and kingdoms were troubled.
On seeing Thee the Jordan turned about,
The waves of the sea rolled back
And the islands of the sea were thrown into confusion.
Chariots were overthrown and they fell on their faces.
Cedars of Lebanon were rent, mountains shook and leaped like stags,
They opened and gave praise.
Does in the desert shed their young untimely;
The heights arise and speak in (Thy) honour.
The earth trembled and was shaken.
Jordan! whom didst thou behold that thou didst turn back?
Waves of the sea! wherefore did ye roll back?
Isles of the sea! why were ye thrown into confusion?
Chariots! wherefore did ye overturn and fall on your faces?
Cedars of Lebanon! why were ye rent?
Mountains! wherefore were ye shaken and why did ye leap like stags?
(Why) did ye open and give praise?
Does in the desert! on account of Whom did ye miscarry your young?
Heights! in Whose honour did ye arise and speak?
Earth! Whom didst thou behold and (*at what*) didst thou tremble? [4]

"At the Radiance which surpasseth all radiance,

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[1] According to Nöldeke a shortened form of *audinin*.
[2] M.L. *nišabak*; D.C. 3 and D.C. 53 *nišaba*.
[3] In all mss. *sararkubia* in one word. See M.L. p. 126, n.1. Doubtful.
[4] This hymn is also in the G.R.: See G.R. p. 178 of the translation by Lidzbarski.

At the Light which surpasseth all lights,
And at the Good Being who crossed the worlds
And came and cleft the firmament and revealed Himself."
When the Life gazed (down) and looked on the earth
And Its Glory alighted upon the roofs of Its Building,
(Lo!) they were sitting on thrones of rebellion.
They got down meekly from their thrones
And fell upon their faces. It eclipsed and took away
The glory of the worlds and generations
And quenched the flames of their lamps.
It set the eyes of the planets in the depths of the earth
And in the lower glooms of Darkness.

Spirit (*ruha*) lifted up her voice,
She cried aloud and said, "My Father, my Father
Why didst Thou create me? My God, my God,
My Allah, why hast thou set me afar off
And cut me off and left me in the depths of the earth
And in the nether glooms of darkness
So that I have no strength to rise up thither?"

All arose, prayed and praised the majesty of mighty (Life)
And their voices sang to the Glory that is mighty
Praising the Radiance which surpasseth (all) radiance
And the Light which surpasseth (all) lights,
And the Good Being who crossed the worlds,
Came, cleft the firmament and revealed Himself.
He sundered Light from Darkness and sundered Good from Evil,
He sundered Life from Death,
And He brought out those who love His name of Truth
From Darkness to Light and from Evil to Good
And from Death to Life and set them
On roads of Truth and Faith.
And Thou hast spoken to us with Thy Word
And hast commanded us with Thy commandment —
"Be My glory and I will be your Glory.
Be my light and I will be your Light.
And my name shall be in your mouths
And I will be with you".

Thou art He who overthrowest (false) gods in their high-places
And bringest reproach on the divinity of (false) deities.

They were broken down by shame on their way
And deep ignominy befell their temples
And fettered their might. 1)

Great is the splendour in which Manda-ḏ-hiia is arrayed!
Blest is that day of light, praised is that dawn
On which Thou didst travel and come from worlds of light!
(That day) is not reckoned in a count of days.
Nor in a reckoning of months;
Except that day on which Thou wast revealed from worlds of light.
We will reveal to them, that day on which Thou wast revealed,
To all who love Thy name of Truth (*kušṭa*).

We offer up our commemoration, our petition, our prayer,
Our submission, our *ṭabuta* 2) and our faith
In Thy presence, (O) 'Uṣar-Hiia, Delight and great Support of Life.
Were we to stand and praise Thee, Thy name,
Thy title and Thy goodness seven times a day, my Lord,
Who could praise Thee, Life,
Or magnify (*worthily*) the greatness of Thy victories?
Can the stinking body praise Thee? or the vain tongue?
Were our mouth like the sea, our lips like its waves
And our tongue like cleft mountains,
Then might we praise Thee, magnify Thee, honour Thee and bless Thee!

Thou knoweth him who feareth Thee with his heart
And him who confesseth thee with his lips.
With a pure mouth be Thou blessed
And lauded with a tongue of praise.
Supporters who do not waver, interpretations 3)
Of Truth (*kušṭa*) which vary not praise Thee.
Sons of Perfection beside Thee, (an) endless, countless
And everlasting (company), all shining with reciprocal radiance,
Praise Thee, for amongst them all hatred,
Envy and dissensions exist not.
The Place which is all portals of radiance, light and glory

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1) D.C. 53 and D.C. 3 have the more probable *tuqfaihun* (M.L. p. 128, *tuqnaihun*, 1.11.

2) Here either "goodness" or, as recited at the *masiqta*, the ritual food.

3) אופָן J. in later Hebrew, "method of interpretation".

Praiseth Thee. The ancient, lofty, occult
And watchful One, Abathur, who sitteth according
To his rank, like the Life, praiseth Thee,
The 'uthra Pthahil praiseth Thee and saith to Thee,
"Blessed art Thou, my Lord, Manda-ḏ-Hiia
And praised. And blessed is the Place
From which Thou camest: praised, magnified
And honoured is the great Place from which Thou camest.
And praised, magnified and honoured is the great Place
To which Thou goest."
Elect righteous (men) from lower sanctuaries [1]
Praise thee; for Thy knowledge, Thy wisdom,
Thine understanding and Thy goodness do they praise Thee.

Thou hast come! Thou comest and art ready to reveal Thyself.
Thou art immeasurable, infinite and everlasting.
Thou art the Father, Thou art the Brother, Thou art the Son;
Thou art the Source, Thou art the great Root of Life;
Thou art the First, Thou art the Last,
Thou art the Future, for Thou preparest Thyself to come
And didst depart in order to reveal Thyself.
Put far from us Thy wrath and bring near Thy mercy.
Turn back, push back, remove and make impotent
Angels of wrath, frost and hail from my land
And my house — mine, Adam-Yuhana son of Mahnuš —
In the twinkling of an eye and at a turn of the wheels,
(Let) our petition, our prayer and our submission
Rise up before Thee, Manda-ḏ-Hiia!
That which we have done forgive us,
And that which we do, forgive us,
(For) Thou, (O) Manda-ḏ-Hiia art a forgiver of sins,
Trespasses, follies, stumblings and mistakes.
If Thou, (O) Manda-ḏ-Hiia, didst not forgive our sins,
Our trespasses, follies, stumblings and mistakes,
Who would stand guiltless before Thee, Manda-ḏ-Hiia?
Slaves are we, who are all sin
And Thou the Lord who art all mercy.
Before Thee, all hands are thieving and all lips lying;
In Thine eyes, Manda-ḏ-Hiia (*even*) Jordan-waters are not cleansing.

---

[1] The reference is again to the Mandaean *škintas*.

The worlds know not Thy name, nor recognise Thy light.
O (*fie on*) those who sit and eat and drink,
On those who quarrel and persecute!
O (*fie on*) those who fornicate and are adulterous!
O (*fie on*) those who worship portico and clay brick!
Day by day they sit on thrones of insolence
And persecute the name of the Life;
(*Yet*) they knew not the name of the Life,
Nor did the idea of the Life enter their minds.
(*But*) we have testified to Life and put our trust in Life;
And Manda-ḏ-Hiia stood by us, was of our company
And was our Helper.

The worlds reviled us and persecuted us.
With (to?) the ....? of the world do not Thou abandon us,
Nor with the judgement of the world judge us:
Range us not with the world-guilty,
Nor cut us off from the Life.

We spoke in chants [1] of the Life
And we revealed mysteries that were veiled;
(*But*) the worlds reviled us and persecuted us.
Life! From the Hidden accept Thy [2] prayers,
And we will establish delight in Thy light.
Thou art our Radiance, our Brightness, our Strength,
Our Help and our Enlightenment which thou didst reveal to us,

To the first lovers of thy Name, in rays of radiance.
We have confessed Thy truth and will spread Thy light
(Shed) upon us. Thy victories will bring it to pass
And we will be stablished in Thy truth (*kušṭak*).
The (false) gods in the height will see us
And will be convicted of guilt and put to shame.
Thou wilt clothe us with Thy radiance
And cover us with Thy light;
Thou wilt show us the road
By which Thou camest from the House of Life
And therein we will walk the course

---

[1] *Sidria;* or "in books", "in recitations".
[2] That is "prayers addressed to Thee".

(*Set for*) righteous and believing people.
Causing our spirit and souls to dwell in abodes of Life
According to the purpose of the Life
And the will of the three 'uthras [1]),
And according to the will of Manda-ḏ-Hiia
Sublimest of beings, and according to the will
Of the Four Beings, sons of salvation.
In Thy presence there will be restoration
For our spirit and our souls.
Thou wilt clothe us with Thy radiance
And cover us with Thy light
And will stand us before Thee with the innocent
And not with the guilty;
With the richly-endowed and not with the lacking.
Knowledge of Life is Thy name, Truth is Thy name.
Pure [2]) is Thy name, magnified is Thy name,
Honoured is Thy name, blessed is Thy name
And abiding is Thy name. Victorious [2]) art Thou
And victorious is Thy name.
Victorious are the words of Truth which proceed from Thy mouth
Over all deeds. Make victorious and establish
This my soul (*the soul of*) Adam-Yuhana son of Mahnuš.
And Life is victorious over all works.

76

In the name of the Life!
Praises to the Outer Life
Whom Ye caused to dwell without (beyond),
The abode that hath limit.
For Your eyes are open to (*discern*) Your own,
Your ears hearken at Your Place [3]).
Praises to that one great name of Life
Which is above all names.
Its name resteth on the great Place of Light,
On the everlasting abode and on the city of 'uthras,
And on the Beam who was greater than all beams,
With Whose light all beams shine
And by Whom all souls are justified;

---

[1]) I.e., Hibil, 'Anuš and Šitil.
[2]) *Zakaia* = "victorious" and "pure" and is used in both senses.
[3]) D.C. 3 and other copies have *'utraikun* "your 'uthras".

Who establisheth our strength and cutteth us not off
From the House of our trust;
Who restoreth our souls [1] at the House of Ransom
On the Day of Judgement, and perfecteth our souls
On the great Day of joy.
Praises (be) to One Who is all the 'uthras,
And to One Who is all prayers, and to the Predestined One
Who came and remained for our commemoration [2]
And who was established in the presence of Outer Life.
(One) on whose mouth Life rested and whose praise
Was established without.
Praises, praises to the Ancient, the First,
To the Son of the great Primal Life
Whom Life called, prepared, armed and sent Him forth
To the generations. (*Lo*) Thou camest and didst open a door,
Thou didst level a road and tread out a path,
Didst set up a boundary-stone
And didst knit together a community.
Thou wast Helper, Saviour and Guide
To the Father of the great Family of Life [3],
And didst knit it together in a Communion of Life,
Didst build it into a great Building of sound construction [4]
And didst bring it [5] forth to the great Place of Light
And the Everlasting Abode.

O callers whom I have summoned!
O nourishers whom I have nourished!
O builders whom I have raised up
And brought out from amongst the peoples, nations and tongues!
Behold, here I stand! Behold, here I dwell!
Worlds against whom I guard myself
Though your words are not far from my face,
If ye take mountains (*of food*) as your viaticum for eating,

---

[1] D.C. 53 has *umištakilan* in the next line. I think that the verb here is ŠKLL ("restoring our souls and "perfecting our souls"), see J שַׁכְלֵל. (M.L. has *umištkalin*).

[2] In M.L. p. 134:9 and D.C. 53 *dukran:* D.C. 3 has the more probable *dukranan* ("our mentioning", "our commemoration").

[3] I.e., Adam.

[4] Lidzbarski translates *šrara* "truth" but this translation does not convey its literal meaning of "soundness" "reliability".

[5] "It" is the great Family of Life.

They will not satisfy (*lit. "complete"*) you.
If ye take seas for your drinking
They will not make you perfect [1] (*content you*).
(*But*) if with perfections [2] ye stand before the Outer Life
And before the Eternal Abode, I will count your number,
And your reckoning shall be reckoned.
Betimes I will come and will fly
And will reach [3] the sons of my Name, the sons of my Sign,
And the sons of the great Family of Life.
I will bind you together into the bundle [4] of Life
And I will build you into a great Building of Truth [5]
And will bring you forth to the great Place of Light
And to the Everlasting Abode.

If there is no hatred, rancour, or dissension amongst you
The hand of the *mbarṭabla*s (customs-officers?) will not search amongst your garments;
Ye will not pass over the Bridge [6]
Nor walk in a narrow street;
Ye will not stand before the judge
Nor look on the countenance of the Adversary-at-law;
Nor will ye see an averted face.
The chief customs-officer will not question you.

Ye will go forth: ye will behold the Perfecter of Souls,
One who setteth on paths of surety
His friends that are made perfect,
A great comrade of the faithful,
One of the great band of souls,
Who will come out toward you
And clothe your souls in a garments of radiance

---

[1] D.C. 53 *lagmirilkin*. As the reference is to the ritual meal, the reference may be to the sacramental meal of another rite.

[2] The expression *tušlimia* is often used for perfected souls.

[3] Read *'pra u'mṭia*.

[4] I have adopted the Jewish expression here, for *laufa* conveys the image of binding units into a whole, and the sentence corresponds closely with the ancient Hebrew metaphor.

[5] Or "sound construction", see p. 79, n. 4.

[6] The "bridge" here probably refers to the Zoroastrian "Bridge of Çinvat", "narrower than a hair" over which departed souls must pass. Only the righteous succeed. The hymn was probably written at a time when the state religion was Magian. *Tidun* from ADA to pass, make a pass.

And in good pure vestments [1] of light
Which he will bring you from the Great Place of Light
And the Everlasting Abode.
He will bring out toward you wreaths,
A wreath of victories.
And every leaf of your wreaths will (weigh)
One thousand and eighty mithqals [2].
Its brilliancy will exceed the brightness of the Sun
And its light outshine the light of the moon.
Ye will receive your vesture and will receive your wreaths
In the presence of the Great (Life).

Ye will be great, and called 'uthras amongst the 'uthras.
Ye will open your eyes and behold your Judge.
Betimes will the dayspring dawn upon you,
In strength ye will arise and behold the Outer Ether
And the great Beam who is all light,
Who was set up before the Great Life:
He whom Life created, prepared and sent forth
To the ages and to the worlds.
And [3] every man who giveth oblation [4];
And took part in the communion [5] from beginning to end.
They will make as perfect as the *manas*,
Like rays of light he will be made to shine
On the day of deliverance, on the Day of Redemption,
The great Day of Joy; so that his righteous act
Stretcheth onward. It will precede you and will uplift,
Showing you the Outer Ether and the everlasting Abode,
The place which is ancient, (of) Primal Beings,
And sons of the great Family of Life.

They eat of that which is imperishable
And drink that which is not wine, eating well

---

[1] *Ṭarṭabunia.* Lidzbarski translates "turbans" (from Latin *turritum* a head-cover, Arabic طرطور). I incline to think that *ṭarṭabuna* is not a head-dress, but derived from the root RṬB. (The usual Mandaic word for turban is *burzinqa*).

[2] *Mitqal:* = shekel? (about one ounce?).

[3] D.C. 53 and D.C. 3 *ulkulman* (M.L. *kul man.* p. 137: 7f).

[4] Those who bring offerings for the *Blessed Oblation.*

[5] The expression is that used for partaking of food and water in the ceremony of *Laufa*, a commemorative meal for the dead.

And asking solace. And an 'uthra of Life
Cometh and resteth upon them day by day and hour by hour.
Praises (be) to the fame of the righteous
And to the existence of Chosen Elect (men),
And to the Unearthly 1) Being who standeth without,
Whose eyes are open and fixed upon those
Who love his name of Truth (*kušṭa*) —
Thou art he, Manda-ḏ-Hiia! for thou knowest
About that in which the perfect man is made perfect,
And about the virtuous man, in what his virtue consisteth 2).
And the Lie 3), of what doth it consist.
Not a word issueth from the mouth of a perfect man
But thou knowest it, hast understood and expected it
In the great Place of Light and the Everlasting Abode.
The mountain doth not boast its strength, nor a hero his doughty deeds, 4)
Nor doth a bowman vaunt his bow, nor the physician his drugs,
Nor the righteous and sage man the utterance of his mouth.
Not so: it is an 'uthra of Life which cometh
And resteth upon Thy devotees.
And those who seek from Him shall find, and to those who ask of Him
It will be given. Day by day, hour by hour, behold us
Who stand in Thy name and are upheld by (*calling on*) Thy name.
We hold to Thy Leader 5) of the great company of Truth
We have held staunch because of Thy victories.
Humiliate us not; cast us not into the hands of tormentors,
Liars, hypocrites and the censorious.
Let not torturers strike us nor condemners damn our souls!
The good will see and will be found ready 6),
(But) The wicked will be discomfited and the children of the world be shamed
Perfected (souls) will see that the Life existeth
And will direct their gaze to the great Place of Light and the everlasting Abode.

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1) Lit. "Strange".
2) Lit. "what there is belonging thereto".
3) Both D.C. 3 and D.C. 53 have *šaqara* (lit "liar" M.L. 138: 6 *ušrara*).
4) Read *gabaruṯh*.
5) *Br guda*. (Not "curtain" here.)
6) Or "are refreshed" i.e. partake of sacramental food, an ecclesiastical expression for eating and drinking at sacraments.

Thou, Manda-d-Hiia, callest the caller [1], nourishest the nourisher, buildest the builder,
Exaltest horns [2], enlargest footsteps and settest up a road [3],
And dost knit together in communion.

Thou art He who constructeth, and who takest out from amongst the peoples, nations and tongues every man who is summoned, worthy and invited. To every man whose term of life is over Thou wilt be a Helper, Saviour and Guide to the great Place of Light and to the everlasting Abode. As to one whose term is incomplete [4] and he standeth (liveth) in the body, (*able*) to open his mouth, lift up his voice, pray his prayers and to offer up his praise, and whose feet can walk to my House [5], thine 'uthra shall come and shall rest upon him, Thy friend.

Diffuse Thy light over all who love Thy name of Truth (*kušṭa*). Thou hast spoken with Thy Word and hast commanded us with Thy commandment, "Over your words My Word hath precedence: and at the raising of your right hands (*towards Me?*) My right hand will be lifted [6] towards you. Ye will call, and I will answer you quickly. Ye will seek My hand and I will not withhold it (*from*) your hands".

We will pray with Thee the 'uthras' prayer and ask of Thee, of the Great (Life),[7] a petition for ourselves, for our friends, for our friends' friends and for those who love the great Family of Life, for the whole *Naṣiruta* [8] of Life, fulfilled and disseminated on earth. Thou wilt bring us some of Thy radiance, thou wilt lend us some of Thy light. We will enter into Thy radiance will go forth in Thy light, will rise in Thy name and be kept right by Thy nature [9]. Truth is Thy name, Knowledge of Life is Thy name, precious is Thy name, magnified is Thy name, victorious is Thy name, victorious are the words of truth which issue from Thy mouth, and victorious are all Thy deeds[1].

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[1] M.L. 139 : 5 *qaruiia*, D.C. 3 *qaruia* and D.C. 53 *aqaruiia*.

[2] A common expression for giving self-confidence.

[3] *Dirka* in both D.C. 3 and D.C. 53: M.l.139:6 *kudka* (boundary-stone).

[4] Lit. "who has his measure" (or "span"), i.e. has years of life still before him: everyone being allotted a fixed measure of years.

[5] D.C. 53 and D.C. 3 differ here from M.L. (which has *lraurubia sigia ḏ-ligrḫ* instead of *ulbit sagia ḏ-ligrḫ*.

[6] I.e. in blessing.

[7] I suspect a miscopying at some time, for in other passages we get *šulta ḏ-rba ulazuṭa* (a petition that is great and not small). But *rbia* in the plural implies that the Great Life is meant.

[8] *Naṣiruta:* here probably the whole body of believers, the teaching of the Naṣoraeans.

[9] *Kiniana* means both "nature" and "name".

And Life is victorious!

77

In the name of the Life!

Thee (O) life, (*is it meet*) to praise, to honour,
To magnify and to bless;
First Life, Second Life and Third Life,
Yufin-Yufafin[2] and Sam-Mana-Smira[3]
And the Vine which is All-Life
And the great Tree which is all healings.
(*Meet is it*) to praise, honour and magnify
And to bless 'Uṣar-Hai[4] and Pta-Hai[5]
Who open (reveal) the *pihta* of Life[6]
And transplant a planting of Light,
And instal the First Counterpart
In the House of Life.
(*Meet is it*) to praise, honour, magnify and bless Nbaṭ[7]
The First great Bursting-Forth (Emanation),
The exigence of Life[8] in Its nature.
(*Meet is it*) to praise, honour, magnify and bless
The Lord of Great Fruition. the great and high Being
Who was fruitful, begetteth and produceth

---

[1] *Kušṭa* is more than "truth". As antithesis to "lie": it is "sincerity", "good-faith", "rectitude", "fidelity".

[2] Cf Yafefiyah "divine beauty" Targ.Y. Deut. xixv, 6. The verb יפה is not Mandaic, so that this is probably a name of foreign origin.

[3] Lidzbarski always translates Sam Mana Smira as "Sam der wohlverwahrte Māna".

[4] Either "Treasure-of-Life" or "Treasury of Life".

[5] Literally "He (or "they") opened Life", i.e. "revealed or began life".

[6] Or *pihta ḏ-hiia* = "Bread of Life".

[7] The high-flown mystical language of this hymn is only comprehensible when the basic idea of creation as propounded in the inner teaching of the priesthood is brought to bear on its literal interpretation. *Nbaṭ*, "It or They burst forth" is the literal meaning, refers to the self-manifestation of a creative force after a period of quiescence. This "urge of life", this irrepressible impulse to express itself in worlds of spirit and matter, appears in the metaphor of springs of water, the bursting forth into leaf, flower and fruit of the vegetable world, the birth of creatures and so on.

[8] *Ṣurik hiia* "need (or necessity) of life," could be almost rendered by the French "élan vital".

Great fruit for Himself.
(*Meet is it*) to praise, honour, magnify and bless
Yukabar-Ziwa, who increased in his brilliancy
And was great in his light.
(*Meet is it*) to praise, honour, magnify and bless
Yuzaṭaq-Manda-ḏ-Hiia, the life which proceeded from Life,
The truth (*kušṭa*) that was aforetime, in the Beginning;
Who was mightier in His radiance than the worlds of light.
(*Meet is it*) to praise, honour, magnify and bless
Haš, [1] the Stem of splendour, [2] radiance, light and honour
Whose branches are a thousand thousand and its tendrils
A myriad myriad. Well is it for him
Who hath looked on that Tree!
Bihram [3], who saw it, lived, shone, was cured and established
And his name hath not died.
(*Meet is it*) to praise, honour, magnify and bless
Ṣanaṣiel [4], who standeth at the Gate of Life
And prayeth for spirits and souls.
He interpreteth silence, inspireth hope
And taketh in keeping in the World of Light
The prayers of pious and believing people.
(*Meet is it*) to praise, honour, magnify and bless
Haiašum-Kušṭa [5], messenger of Life,
The Word of the first chosen elect (men).
He crossed the worlds, came, pierced the firmament
And revealed himself.
(*Meet is it*) to praise, honour, magnify and bless
Bhaq-Ziwa [6], who is called "He acted and succeeded in his *škinta*."
(*Meet is it*) to praise, honour, magnify and bless
Yukašar [7], source of radiance

---

[1] *Haš* = "He pondered".

[2] *Hadra* in D.C. 3 and D.C. 53, M.L. 142:3 has *hidra*.

[3] The *Bihram Rba* in whose name all baptisms take place? This line hints at a human being.

[4] Possibly from נָצַץ "to blossom"?

[5] "May-the-name-of-Kušṭa-live".

[6] The root BHQ means "to glisten, to be white".

[7] It seems likely that the words of the preceding clause attached to Bhaq-Ziwa, were originally part of those attached to *Yukašar*, whose name seems to mean "the spirit of success".

Who bestoweth radiance and displayeth his light.
(*Meet is it*) to praise, honour, magnify and bless
Biriawiš, the strong source (*kana*) [1],
The *Kana* took thought so that its radiance increased.
(*Meet is it*) to praise, honour, magnify and bless
Ayar [2], the pure Vine which abideth
In the great and lofty Treasure-house [3] of Light.
(*Meet it is*) to praise, honour, magnify and bless
The pure Yušamin [4] who resteth upon
The treasures of the waters
And upon mighty wellsprings of light.
(*Meet is it*) to praise, honour, magnify and bless
The 'uthra Tauriel [5], the being who resteth by
The pastures [6] of the water.
When a fragment from the little finger of his right hand
Fell (off?) There was consternation on earth,
And vexation(?) [7] in the world of falsehood.
(*Meet is it*) to praise, honour, magnify and bless
Adatan and Yadatan [8], who stand at the Gate of Life
And praise and extol Life,
And pray for the spirits and souls
Of righteous and believing people
In the Place of Life.
(*Meet is it*) to praise, honour, magnify and bless
Šilmai and Nidbai [9], two 'uthras
Delegates of Manda-ḏ-Hiia

---

[1] See p. 47, n.4. The *Kana* of the next line probably means the Divine Source of all Water of Life in gnostic symbolism. Biriawiš = Piriawis, the heavenly jordan, see p. 12 penult.

[2] *Ayar*, "ether", "pure air" is personified in Mandaean texts. He seems to correspond with the "most thin air" of the Essenes (Josephus, vol.iv, p. 155) and the Iranian Vayah (Ether).

[3] See p. 95, n. 5.

[4] *Yušamin:* see p. 7 and p. 13, n. 6.

[5] Tauriel is often invoked in phylacteries. An obvious cattle-spirit, he calls into mind the Mithra myth, in which the bull's blood released the forces of fertility and life. The verse is obscure. To lose a little finger is one of the causes of disqualification to priesthood.

[6] (See n. 5.) (Syr. ܡܥܡܐ).

[7] Or consuming (rage)?

[8] Adatan and Yadatan, often mentioned as a pair: no function is assigned them, except here.

[9] Šilmai and Nidbai are the guardian spirits of the jordan.

Who are active and do (*the work of*) the Life.
With *kušṭa* and with the testimony of the Life
They immerse living, shining, bright and well-doing 1) souls
Who go in sincerity to the Jordan (*and are baptised*)
(*But*) not in the name of gods 2) or of a messiah!
(*It is meet*) to praise, honour, magnify and bless
Šum-Hai, Rhum-Hai, 'In-Hai and Zamar-Hai 3),
Four Beings, sons of perfection,
Who come towards sincere and believing people,
And take them out of bonds
(Tied by) the hands of the wicked
And from beneath the claws of scheming men;
And lift them up to the great place of Light
And to the Everlasting Abode.
They knit them into the Bundle of Life
And build them into a great Building
Of sure strength 4).
(*It is meet*) to praise, honour, magnify and bless
Hibil, Šitil and Anuš 5),
Sons of a Stock which is living, light-giving,
Vigorous and sturdy:
Beings that cannot be taken by the sword
Nor consumed by flames of fire;
Nor swept away by floods of water;
Nor will the thongs of their sandals
Be dipped in the water.
They were judged and were justified;
They sought and they found;
They strove and reached the Great Place of Light
And the Everlasting Abode.
(*It is meet*) to praise, honour, magnify and bless
Ṣihiun, and Pardun, and Kanfun 6),
'Uthras whose names, each one, are in the House of Life 7);

---

1) Vigorous, flourishing, full of vitality.
2) Lit. in the name of Allah-cult, Allahdom, i.e. heathen
3) Four beings mentioned in Prayer 17.
4) *Šrara;* see p. 80, n. 5 and p. 79, n. 4.
5) The three sons of Adam Kasca.
6) The names do not occur elsewhere as a trio.
7) D.C. 3 has *ḏ-had had hawia šumaihun bit hiia adam kasia bihram uram utria ḏ-had šumaihun bit* (*hiia*) *utrin trin kinianun*. The sentence is obscure.

And the 'uthras Adam-Kasia[1], Bihram and Ram whose names are
Each one in the House of life, (but) their nature is two two, (*dualistic?*)
And the names of righteous and believing people
Will be established in the Place of Light.
Thy name giveth out light, Thy name is illustrious,
Thy name is pleasing and Thy name raiseth up.
Thy name is victorious and victorious are the words of truth
Which issue from Thy mouth, (victorious) over all works.
Make victorious and raise up this my soul,
(*The soul of*) Adam-Yuhana son of Mahnuš!
And Life is victorious over all works.

I copied these three prayers "We have acknowledged", "Praises", and "Thee (Life)" for myself so that there may be commemoration for me on earth and yonder in the mighty and lofty worlds of light. For my heart hath testified to the First Life and I endure the persecution of the world from sons of the planets. For one name - Yawar - do I strive with a pious and believing heart for the love of precious Truth.

My waiteth on the Life and mine eyes upon Manda-ḏ-Hiia; for they will be my support, my deliverer and saviour from the Place of Darkness to the Place of Light.

I copied for myself, poor and lowly a slave who is all sin, dust on the feet of Naṣuraeans ...etc.

(*The rest of the colophon, which resembles the former colophon, is omitted*).

THE RESPONSES. (*'niania*)

78

In the name of the Great Life!
May my thought, my knowledge and my understanding
Enlighten me, Adam-Yuhana son of Mahnuš,
By means of these responses[2]) and homilies for baptism and the *masiqta*.

---

[1]) Adam Kasia, the occult Adam, has the occult Eve (Hawa Kasia) as spouse, Ram's spouse is Rud, but Bihram's spouse is unnamed .

[2]) *'niania* means "answers", "responses", hence these hymns were probably chanted antiphonally, although this is not the case now. Henceforward I shall translate *'niana* "hymn". *Drašia* = "homilies" or "canticles".

79

In the name of the Great Life!
When the myrtle [1], the myrtle, flourished
In the gardens of Hibil;
When the wild marjoram grew in the precincts of the *manda* [2],
They gave me two twigs of myrtle
From which they twisted a wreath for the jordan.
For it is wondrous and fragrant is its perfume!

[Recite this hymn and twist a wreath of myrtle for thy staff, then read the jordan-hymn "Hear me my father, hear me".]

80

In the name of the Great Life!
Hear me, my Father, hear me! Draw me upward
(O) Great One, son of the mighty (Life),
Our Father, son of the Life!
Šilmai and Nidbai, lords of the jordan, hear me!
Jordan, and both its banks, hear me!
Hear me, Hibil-Ziwa, whose strength
Resteth upon his brethren, the 'uthras!
Hear me, Yawar-Ziwa, (thou)
Whose creations rest on (*depend upon?*) the jordan!
Hear me, Mana-Rba-Kabira [3]
And raise that which ye have planted!
Hear me, hear me, Habšaba [4] and Kana-ḏ-Zidqa [5],
Hear me, hear me, Abathur-Rama [6], whose strength
Presideth over the Scales!
Hear me, great Bihram! and raise me up
Yuzaṭaq-Manda-ḏ-Hiia!
Hear me, (ye) Seven Mysteries which reside

---

[1] The word also means "healed".

[2] In the sacred enclosure of the *manda* (mod. *mandi*) myrtle must be grown. Formerly, perhaps, marjoram was grown also, but it is no longer intertwined in the myrtle-wreath.

[3] The great mighty *Mana*.

[4] The first day of the week, personified, Sunday.

[5] The collection of food-offerings and offerings in kind brought for the *Zidqa brika*, Blessed Oblation.

[6] The spirit which sits on the frontier of the worlds of light with his scales, weighing their deeds.

In the Great Wellspring
Hear me, (ye) three wellsprings which give out
Radiance, light and effulgence!
Hear me (ye) three *manas*
Who rest upon the jordan with your treasure!
Hear me, Anuš-'Uthra [1]),
Whose strength dwelleth upon me!

81

In the name of the Great Life!
Hear me, my Father, hear me!
And draw me upward, great Son of the mighty (Life);
Our Father, Son of the Life!
Šilmai and Nidbai, lords of the jordan, hear me!
Jordan and its two banks, hear me!
Habšaba and Kana-ḏ-Zidqa hear me!
Hear me, Great Life, from the height,
Hear me!

82 [2])

In the name of the Great Life!
At the Fountain-head came I forth,
At the Source of springs of life went I hence.
Three *škintas* (sanctuaries) did I found
And set over them guardians as rulers.
The guardians I appointed to rule over them
Are sublime, blessed and trusty
To the uttermost.

[Repeat this hymn when thou art baptising and takest up the *mambuha* [3]) into the phial from the jordan, and recite the prayer "At the Fountain-head of Water came I forth" and then recite "Blessed art thou, Outer Door".]

83

In the name of the Great Life!
How lovely are plants which the jordan hath planted

---

[1]) Anuš-'Uthra is a spirit active in helping the Naṣoraeans. See G.R., many passages.

[2]) Quoted G.R. p. 145.

[3]) The sacramental water or sacramental drink.

And raised up! Pure fruit have they borne
And on their heads they set living wreaths.
Yawar-Ziwa rejoiceth in the good plants
Which the jordan planted and raised.
The Plants rejoice and flourish
In the perfume of Manda-ḏ-Hiia
Which breatheth [1] upon them.

84

Truly did my baptiser baptise me,
Well did my baptiser baptise me,
Truly did my baptiser baptise me
And your baptism shall attain its end.

85

Šilmai hath baptised us with his baptism,
Nidbai hath signed us with his pure sign,
The great Anuš-'uthra hath placed living [2] wreaths on our heads.

86

The jordan in which we have been immersed
Shall be our witness that we have turned not away
From our sign, nor have altered our [3] pure Word.

87

I rejoice in my priests
And in Naṣoraeans who hearken to my converse.
I rejoice in you, my priests,
For ye have not changed my pure Word.

88

In the name of the great Life!
May the sublime Light be magnified!
Rightly do I say to you, my Chosen,

---

[1] Lit. "which resteth on them".
[2] I.e. fresh, or freshly cut, myrtle.
[3] D.C. 53 *mimran*, D.C. 3 *mimrai*. See M.L. 151; n.1.

Who went up with me to the jordan,
Pervert and change me not, alter me not by hand,
Pervert not nor alienate me,
Men who have heard the Voice of Life!
He who heareth the voice of Life
Will be edified, will be built up,
Built up and armed. (*Such a man's*) strength will be doubled.
Moreover, those who listen to the speech of the Life
Will be greatly increased,
Will be enriched and will not lack.
Into the communion that is great will he be knit,
He will enter the communion that is great
So that he will be united (therewith) and will arise
And will behold the Place of Light.
And Life is renowned and victorious,,
And victorious the man who went hence.

89

In the name of the Great Life
The great Light be magnified!
To you do I call and (you) do I teach,
Men who have received the Sign.
Hearken not to the talk of all peoples and generations;
Let not their stumblings cause you to stumble,
Stumble not because of their stumblings!
Be not interrogated at their tribunals,
At their tribunals be not interrogated!
Certainly have ye held to established truth,
Ye have held to the certainty about which
I instructed you. I call to my chosen ones so that
Ye may not turn your thought away from Me.
Because any man who is not steadfast (in thought)
Whose mind is turned against me,
Whose mind is turned from me,
Great and not small will be his hurt [1]).
If ye have attained my strength [2])

---

[1]) *Mhita* = "blow", "wound".
[2]) Or "my army".

Bear (arms for) me[1]! If ye bear (*arms for*) me firmly
Stand by me from beginning to end!
But if ye have not attained my strength (*or army*[2])
Go from me, and approach not!
For he that entereth it and beareth (*arms*) for me,
His "garment"[3] will be adjusted to the House of Perfection.
But he that weareth it[4] and doth not perfect it
Will die and his spirit will extinguish.
He will die and extinct will be his spirit,
He will become the portion of the world.
Thou hast conquered, Manda-ḏ-Hiia,
Good One, who confirmest Thy friends!
Renowned and victorious is Life
And victorious the man who went hence.

90

In the Name of the Great Life
The sublime Light be glorified!
A disciple[5] am I, a new one;
For I went to the jordan-bank
And took my name on my head
And in my heart I took a Sign.
My Sign is not that of Fire,
Nor is it that wherewith the Anointed One[6] anointed,
My Sign is a jordan of living water,
The strength of which none can attain.
He chose one out of a thousand
And from two thousand he chose two,
Making traders of them

---

[1] Lidzbarski translated *traget mich* (carry me), literal but somewhat unsatisfactory. I suggest that the word here was some form akin to the Syriac ܕܪܐ, hence "Fight for me! If ye fight for me firmly, stand by me from first to last".

[2] See above.

[3] Here a play on words: the garment is the *mana*, the imperishable soul, the "intelligence", "mind. See p. 4 note 1.

[4] Another play on words: another meaning of DRA "to bear, to carry, to take, to wear".

[5] Or "a priest". This is the meaning accepted by the priesthood here.

[6] The Messiah.

Who labour and ply their trade on earth.
And they trade for fee and pious gift,
And shine more than sun and moon.
I came to the congregation of souls,
For the Life sent me, sent me forth.
There were some who bought my wares,
There those who came to their end[1] and lay down[2].
There were those who bought my wares.
The eyes (*of such a one*) were filled with light,
Filled with light were his eyes
(On) beholding the Great (One) in the House of Perfection,
There were those who did not buy my wares.
They went on, reached their end and lay down.
They were blind and saw not,
Their ears were stopped and they heard not
And their hearts were not awakened
To behold the Great One in the House of Perfection.
As They called them and they answered not,
When they call, who will answer them?
Because it was given to them but they took not,
Who will give to them when they ask?
They hated the Way of Life and its Abode
But loved the abode of the wicked.
And lo! in the abode of the wicked
Will they be held captive.
They tied up their tribute, their money[3]
In a lappet[4] of their clothes.
When they wish to lift their heads (*hold their heads high*)
They hurl them down[5] to the Gates of Darkness
To my Chosen do I call, to my Plants

---

[1] The word has a double meaning: "to come to one's end" (i.e. "die") and "to be crowned with a wreath" (a death-rite, see MMII p. 179)

[2] Or "slept", "died".

[3] *argbaiun uminunun*. *Argba uminuna* in the G.R. is used for wealth, property". Purple, purple dye or murex (אַרְגָּמָן) appears at one time to have been used for barter, and the Hittite loan-word *arkammana* for "tribute" suggests that *argba uminuna* may be a corruption of this or some similar word. Cf. the Assyrian *arqaman(n)u* and Aramaic אַרְגְּוָן *arguan* (Delitsch, Ass. Grammar 1889. par. 44). *Argamannu* was given to temples.

[4] A corner of the robe. This, in modern ʿIraqi villages, is often used as a purse, money is tied into it.

[5] A play on words.

Who stand [1] by the jordan. I say to them,
"My children (who walk). in my road,
My children (who follow) my road,
Swerve not from it or its boundary!
Let him who deviateth from its boundary
Cling to the boundary-stone.
He who hath turned aside from both
Will fall into the uttermost ends of the world".
Thou hast conquered, Manda-ḏ-Hiia,
Good One, who confirmeth his friends!
Thou wilt forgive us who praise our Lord
Our sins and our trespasses.
Renowned and victorious is Life
And victorious the man who hath gone hence.

[Up to here are the hymns and chants of baptism; and from here to below are the hymns and chants of the *masiqta*.]

91

My vigilance and praisegiving
Are my ferrymen [2] across (*the waters of death*);
A transformation brought me over,
A cloud [3] of light took me over.
In purity shalt thou rise to the Place of Light.

92

In the name of the Life!
Go in peace, chosen, pure and guiltless one;
Thou art without spot.
Thou hast proven thyself by (thy sojourn on?) earth
And thy destiny leapt upward from its struggles [4]
From its struggles thy destiny leapt upward.
Above all the world thou hast spoken.
Chosen and pure one (*saying*),
"I am a seer, a diviner;
A seer am I and a diviner!"

---

[1] D.C. 3 and D.C. 53 *qaimun*.
[2] D.C. *mabaraiai*, D.C.3 and M.L. *mabraiai*.
[3] Mandaean priests translate "ship".
[4] *Daria;* as in *hirba udaria umutana ḏ-hazin alma* D.C. 22(r) 282 (Pet. (r) 287): "war and *battles* and the mortality of this world".

The worlds assembled for judgement,
For judgement the worlds assembled
And judgement was pronounced on them,
On them was judgement pronounced,
On those who did not perform the works
Of right-dealing Man.
But thou alone, Chosen and Pure One,
Fair *mana*, that art burnished bright,
Thou goest not to the judgement hall.
Judgement will not be pronounced over thee,
Over thee judgement will not be pronounced,
Because thou didst perform the works
Of right-dealing mankind.
This 1), that they endure and bear,
Thou (O) Chosen One, wilt not find before thee.
Escape the clutch of the planets
And the forces of this world!
Take, put on thy garment of radiance,
Set on thy living wreath!
Bow thyself! and worship!
Prostrate (thyself) and praise the Great Life.
Praise the Place of Life
To which thy fathers go.
Thou (O) Chosen One,
Wast not from here 2);
From this place thou wast not transplanted 3)
Thy planting, thy place was the Place of Life,
Thy home the Everlasting Abode.
They have set up for thee a throne of rest
In which there is no heat or wrath.
There is kept for thee a girdle
In which there is no trouble or fault 4).
Good one! Rise to the House of Life!
And go to the Everlasting Abode 5)!

---

1) Not *hazia* as in D.C. 53, but *haza* as in D.C. 3 and M.L.

2) The earth.

3) Lit. "Not from here was transplanted thy transplantation".

4) *asga* = trouble, tiresomeness. Cf. D.C. 22 (1) *ḏ-asga umuma litbḫ* (as above). (G.R.l. 80: 4)

5) The double meaning of *taqna* must be borne in mind. Here, possibly, a "light' ,meaning.

They will hang thy lamp amongst lamps of light
And they will shine in thy time, and at thy moment.
Arise! Behold the Place of Light!
Renowned is Life and victorious
And victorious the man who went thither.

93

The *mana* rejoiceth in its treasure
And in the glory of Life
Which resteth on it.
I have acknowledged thee
(O) elect righteous one,
For thou settest my soul free
From transitory things.

94

Hail to thee, hail to thee, soul
That hast departed from the world!
Thou leavest corruption and the stinking 1) body
In which thou hast been: (*thou leavest*)
Its abode, the abode of the wicked,
The place which is all sinning,
The world of darkness,
Of hatred, jealousy and dissensions,
The abode in which the planets go about,
Bringing pains and blemishes,
Pains they bring, and blemishes,
Every day causing them tribulation.
Rise up, rise up, soul!
Ascend to thy first homeland.
Rise, rise to thy first homeland,
The place from which thou wast transplanted,
To the place from which thou wast transplanted,
To thy good dwelling, (the dwelling) of 'uthras,
Bestir thyself! don thy garment of glory
And set on thy living wreath. 2)

---

1) Read *saria* as in other mss.

2) Both D.C. 3 and D.C. 53 omit *Tib 'l kursiak ḏ-ziwa ḏ-hiia tirṣuiḫ batar nhur* (Rise, sit on thy throne of radiance which the Life set up for thee in the Place of Light.) See M.L. p. 160 n.1.

Rise! inhabit the *škinta*s
Amongst the 'uthras, thy brethren.
As thou hast learnt, praise thy first Home;
And curse this place, the house of thy fostering;
For (*during*) the years that thou didst spend therein
Every day the Seven were thine enemies,
The Seven were thine enemies and the Twelve
Beset thee with persecution.
Renowned is Life and victorious,
And victorious the man who hath gone thither.

95

Her Sunday, her *kušṭa* and her alms
Bear witness for the soul.
Ye will be her witnesses
And will pass her through at the toll-house.

96

I am provided and provisioned:
'Uthras of light equipped me.
I am provisioned; for Life provided for me.
And I am equipped by 'uthras of light.
They provided me with provision of Truth (*kušṭa*)
And armed me with all their wisdom.
Wherefore did Pthahil come into existence?
And why did he create the world?
Wherefore was a plan formed
Whereby they brought me from my home?
(Whereby) they sent me to a world of stumblings,
Filled with knots and seals.
It is all full of fire
And sown with thorns and thistles:
It is full of delusion,
All full of deception and lie.
The planets who dwell therein
Conceive plots against me daily
Plotting evil, and declare
"We will divert her thoughts!"
Of my heart that is full of true-dealing
They say, "From us shall come that

Which will make it stumble [1]".
(Of) my eyes that gaze towards the Light
They say "We will make them blink".
(Of) my mouth, which blesseth the Life,
They say "it shall speak untruth";
(Of) my hands, which give alms,
And offer the clasp of good faith [2],
They say "they shall commit murder".
(Of) my knees which bend and worship the Life
They say "they shall bend for the Seven".
(Of) my feet that tread paths of righteousness
And faith, they say, "they shall go on raids [3]" ("deeds of violence").
I lifted mine eyes to heaven
And my soul waited on the House of Life.
And the Life who heard my cry
Sent toward me a Deliverer.
The Deliverer who came to me
Brought me that which was lovely;
He opened out a robe and showed me its radiance
And I cast off the stinking body.
He grasped me with the palm of his right hand
And led me over the waters of death [4].
Over the waters of death he brought me
And led me onward; in the likeness of Life he supported me.
Life supported Life, Life found its own.
Its own Self did Life find
And my soul found that for which it had looked.
Renowned is Life and victorious
And victorious the man who went hence.

97

He rose and took me with him
And did not leave me in the perishable dwelling.

---

[1] Literally "We will cause it to stumble on account of us".

[2] The ritual hand-clasp, also used as a form of oath or promise.

[3] **חיפא** J. "impetuous attack": ("Barefoot", Lidzbarski's translation, is unlikely, as it is not considered a sin to walk barefoot. *bhifia* also means "in mourning")

[4] *Hafiqia mia* see p. 45 n. 6.

98

The day on which the soul goeth forth,
On the day that the perfected one ascendeth,
On the day that the soul issueth from below
The spheres of death, of contention [1],
Strife was thrown into the earth.
Ruha's slaves sit [2] bewailing
And the Seven sit in consternation.
The robe of the stars is rent
And dust is cast on Ruha's head.
The hell-beasts [3] weep
And the demons of purgatories are panic-stricken.
The Being who brought me hither,
Who brought me that which was beautiful,
Put on me a robe, clothed me in a robe of radiance,
In a wrapping [4] of light he covered me.
He set on (*my head*) a wreath of ether
And (*gave me*) of that which Life bestoweth on the 'uthras.
He set me up amongst 'uthras
And stood me up amidst the perfected (souls).
A wreath of ether he set on my head,
And gloriously he brought me forth from the world.
Life supported Life,
Life found its own,
Its own did Life find,
And my soul found that for which it had looked.
Renowned is Life and victorious,
And victorious the man who went thither.

99

Ye are set up and raised up, my Chosen ones,
By the Word and Certitude [5] that came to you

---

[1] D.C. 53 p. 134 1.5, *kišgiš*, D.C. 3 *kašgš*, M.L. p. 164 1.1 *ka šgiš*. From the P. کشاکش *kašākaš* (distraction, contention, tumult).

[2] Read *yatbia*.

[3] *Zangaiia* "barkers, roarers, bellers" - a name given to the wolves, lions and dogs who attack souls in the *maṭarata* (purgatories. *See Diwan Abatur*).

[4] *Ṭarṭabuna*, see p. 81. n. 1.

[5] In both D.C. 3 and D.C. 53 it is *ušrara*. Lidzbarski translates "word of *truth*".

The Word and the Certitude that came to the good,
The True Word 1) which came to believers.
My Chosen, ye sought and ye found,
Moreover ye shall seek and ye shall find.
Ye sought and found, my Chosen ones,
As the first (souls?) sought and found.
Thou art victorious, Manda-ḏ-Hiia.
And thou bringest to victory all who love thee.
And Life is victorious.

[Here recite "Blessed and praised is Life, that souls".]

100

In a building which Life buildeth,
Good trees flourish.
Fragrant is the perfume of the trees
With the perfume of Manda-ḏ-Hiia
Which pervadeth them.

[Here recite "Blessed and praised be Life" of Shem son of Noah, and "Good is good for the good".]

101

The Life hath founded a dwelling,
And radiance dawned
In the sublime Ether!
I and my brethren, the 'uthras,
Have set out every good thing 2),
Have set out the allotted portion of the Great (Life):
We have offered it up in purity to the Place of Light.

102

The building that Life buildeth
Will never come to nought.

[Repeat this hymn after thou hast partaken of the communion 3))

---

1) Read *kšiṭa* as in D.C. 3 and M.L. p. 165.

2) "I and my brethren" means the celebrant and co-celebrants. The *ṭabṭa* refers to the small piles of ritual food ranged round the *ṭarianas* (tables) of the priests.

3) I.e. have eaten a few mouthfuls of the ritual food.

and then say "Darkness is crushed back into the Dark [1]) and Light set up in its place".]

103

Darkness is crushed back into the Dark
And Light is set up in its place.
The Life hath accepted your prayer,
The 'uthras have accepted your praise
The oblation is assigned to its lord,
And bounty to him who giveth it.
This soul of N. and the souls of this *masiqta* [2]) rest at the great Place of Light and the Everlasting Abode.
And Life is victorious.

[Here recite "In great radiance am I immersed" and lift thy hand for the *masiqta* and pray a prayer for thyself.
And Life is victorious.]

[These hymns and homilies of baptism and the *masiqta* I copied for myself so that there may be for me commemoration on earth *etc.* (*Cf. other colophons.*)]

104 [3]) (The *Rušma*)

My Lord be praised!
May Kušṭa strengthen you! In the name of the great Life may healing and purity be thine!
O my Father, their Father, King Piriawis,
Great Jordan of living water,
In the name of the Great Life
We have cleansed our hands in truth (*kušṭa*)
And our lips with faith;
We have uttered words of radiance.

---

[1]) *'Uma* in M.L. p. 166: 10, also in D.C. 53, D.C. 3 and most copies. *'Uma* = "darkness", "gloom", "obscurity" (see ܥܡܡ rt.-meaning "to be dark, overclouded, and the Aramaic עמם "to be dark, obscure" and cognates). The formula occurs again in Prayer 391, but, this time, both my mss. have *'ma* (mother). The alteration may be deliberate, for in Mandaean mysticism "the Mother" is associated with matter, the gross and the physical.

[2]) The soul of the person in whose name the *masiqta* was celebrated and other souls commemorated.

[3]) This prayer, which is not in M.L., is recited daily by every Mandaean, and by every priest before each stage of a rite and every morning, whilst performing the minor ablutions. The water used must be "living" i.e. running, and each action and the verse accompanying it, is repeated thrice.

My mind is absorbed 1) in (*thoughts of*) Light.
Blessed is Thy name, praised is Thy name
My Lord, Manda-ḏ-Hiia, and blessed and praised
Is that great Countenance (Presence) of Glory
Which emanated from Itself. (Three times.)
I, N. son of N (*or daughter of N.*),
Am signed with the Sign of Life
And the name of Life and the name of Manda-ḏ-Hiia
Were pronounced on me.
(Three times)
My ears have heard the voice of Life.
(Three times)
My nostrils have breathed the perfume of Life.
(Three times)
My Sign, that is on me, was not in fire,
And not in oil, and not that wherewith the Anointed 2) One anointed.
My Sign is in the great jordan of living water
And the Sign and name of Manda-ḏ-Hiia is mentioned upon me.
Darkness is crushed down, and Light set up
And the name of Manda-ḏ-Hiia is mentioned upon me.
(Three times)
My mouth was filled with prayer and praise.
(Three times)
My knees bless and worship the Great Life.
(Three times)
My feet tread the ways of Truth (Kušṭa) and Faith.
(Three times)
I, N. son of N., am baptised with the baptism
Of the great Bihram, son of the Mighty (Life)
My baptism shall guard me and will succeed.
And the name of Life and the name of Manda-ḏ-Hiia
Are mentioned upon me.
(Three times)

---

1) ṢHṬ, according to Lidzbarski is used almost always with fire in the sense of catch fire, and in Prayer 115 (M.L. p. 178, 1. 9) he translates '*ṣhiṭibun*'' sich entflammten''. Above, however, we have '*shiṭabun* in what is practically an identical passage. See J. ṢHṬ 2.

2) The Anointed, i.e. the Messiah.

My feet 1) — and the hands of the Seven and the Twelve
Shall be powerless to rule me.
The name of the Life and the name of Manda-ḏ-Hiia
Are mentioned upon me.

105 [Known as the *Asiet Malkia*]

Kušṭa heal you!
In the Name of the Great Life!
Healing and victory 2) be thine,
O great Gate of the precious House of Mercies!
Healing and victory be yours;
My honoured First Parents
Healing and victory be yours;
Treasure of the great First honoured Life.
Healing and victory be thine;
King Mara-ḏ-Rabutha-'laita
Healing and victory be thine;
King Yušamin the Pure, son of Niṣibtun
Healing and victory be thine;
King Manda-ḏ-Hiia, son of Niṣibtun,
Healing and victory be thine;
King Hibil-Ziwa
Healing and victory be thine;
King Anuš-'uthra
Healing and victory be thine;
King Šišlam-Rba
Healing and victory be thine;
King 'Shaq-Ziwa-Rba-Qadmaia 3)
Healing and victory be thine;
King Sam-Ziwa, pure, eldest, beloved, great, first Radiance
Healing and victory be yours,
Hibil, Šitil and Anuš,
Healing and victory be yours
Adatan and Yadatan,
Healing and victory be yours

---

1) Out of place? Or should it be *Ligraihun u'daihun* ("The feet and hands of the Seven" etc.)?

2) Or, equally "health and purity" and for *nihuilak* "shall be thine". *Asuta uzakuta* is used in fact as a formula of polite greeting, a salutation. As this hymn is recited, the priest bows at every name. The prayer is not in M.L.

3) The-great first-Radiance-was-bright. (שׁחַק)

Šilmay and Nidvay, (ye) two guardian 'uthras of the jordan,
Healing and victory be yours;
(Ye) twenty-four 'uthras, sons of light,
Healing and victory be yours;
(Ye) four beings, sons of Salutation,
Healing and victory be yours;
Nṣab and Anan-Nṣab[1],
Healing and victory be yours;
Sar and Sarwan,
Healing and victory be yours;
Zhir and Zahrun and Bhir and Bihrun,
And Tar and Tarwan
Healing and victory be yours;
Yufin (and?) Yufafin,
Healing and victory be yours;
Habšaba and Kana-ḏ-Zidqa,
Healing and victory be yours;
King Barbag-'uthra,
Healing and victory be thine;
King Šingilan-'uthra,
Healing and victory be thine;
Simat-Hiia,
Healing and victory be thine;
Great 'Zlat[2],
Healing and victory be thine;
Šarat-Niṭufta[3],
Healing and victory be thine;
Kanat-Niṭufta,
Healing and victory be thine;
Bihrat-Anana,
Healing and victory be thine;
King Abathur-Rama[4],
Healing and victory be thine;

---

[1] The prefix "anan" indicates the spouse of the spirit named.

[2] *'zlat* ("she-span") is a personification of pious wifehood of priestly caste. Šišlam-Rba, the prototype of Mandaean priesthood, took to wife 'Zlat, and the marriage is described as a pattern for earthly marriages.

[3] See p. 37, n. 1.

[4] There are two Abathurs, one appears to be an *dmuta* (or counterpart) of the other. In the less abstract form, he is Abathur of the Scales, the spirit of justice which weighs human souls in his balance.

King 'Uṣṭuna-rba [1]),
Healing and victory be thine;
King Abathur-Muzania,
Healing and victory be thine;
King Pthahil, son of Zahriel [2]),
Healing and victory be thine;
King Yahia [3])-Yuhana,
Healing and victory be thine;
King Adam, the first man,
Healing and victory be thine;
King Šitil, [4]), son of Adam the first man,
Healing and victory be thine;
O (ye) kings and 'uthras,
And Indwellings [5]) and jordans,
And running streams and *škinta*s
Of the worlds of light,
All of you, healing and victory (be yours!)
And (may there be) forgiving of sins
For myself, (Adam Yuhana) son of (Mahnuš), (N. son of N.)
Who have prayed this prayer!
May there be forgiveness of sins for me!

(*Note.*— The part which follows forms the main part of the RAHMIA or "Devotions", i.e. the prayers prescribed for the three prayer-times daily, i.e. at sunrise, at noon and before sunset; each day of the week having its own set of prayers. These must be got by heart, and their correct recitation is an essential part of every priest's training.)

My Lord be praised!

In the name of the Great First Sublime (Strange) Life, from the worlds of light, the Transcendent, above all works, be there healing and purity (victory), strength and soundness, hearing and being heard, joy of heart and forgiving of sins for me, Adam Yuhana son of Mahnuš. May my thought, my knowledge and my intelligence enlighten me by means of this treasure, a section of the Devotions (*Rahmia*), and the strength of Yawar-Ziwa and Simat-Hiia.

---

[1]) The "Great Body". The Great Life projected itself as a universe into the Great Body, shaped, according to gnostic tradition, like a man's body with worlds as limbs and organs. Here personified: also called Adam Kasia.

[2]) Zahriel was brought up from the underworld by Hibil-Ziwa, whose semblance wedded her there. Their offspring was Pthahil, who was therefore part darkness and part light.

[3]) John the Baptist.

[4]) Šitil, (usually one of the triad Hibil, Šitil and Anuš) died in order that Adam might live longer. Hence he is called the purest of human souls.

[5]) *Mašknia*. Or, just "abodes".

106 [1])

In the Name of the Great Life!
Up, up! (ye) Elect righteous ones,
Rise up, ye perfected and believing ones!
Rise, worship and praise the Great Life!
And praise the great king Šišlam-Rba,
And praise the Occult Tanna [2]) and Ham-Ziwa,
And praise the great Yawar and 'Zlat the great,
And praise Simat-Hiia,
From whom all worlds came into being;
And praise the Wellspring and Datepalm [3])
From Whom the Father of 'uthras came into being.
I worship and praise that lofty and great
King of light, the Compassionate One
Who is full of loving-kindness.

[Pray this prayer in the "Devotions" of the early hours (daybreak) for it is the opening (prayer) of the "Devotions". Here recite "My good messenger" and "I worship Life" and recite "In the name of..."]

107

In the name of the Great Life!
My good messenger of light
Who travelleth to the house of its friends,
Come, direct my speech and open my mouth in praise
That I may praise the Great Life
Wholly.

---

[1]) In Lidzbarski's *Mandäische Liturgien*, this part comes as *II*, *Die Oxforder Sammlung* (i.e. in the Bodleian Library). Prayer 106 is Prayer I of his Erstes Buch, on p. 171 M.L.

[2]) See p. 9, n. 1.

[3]) See p. 14, ns. 5 and 6.

108

In the name of the Great Life!
I worship Life
And I praise my Lord Manda-ḏ-Hiia
And that great Presence of Glory
Which emanated from Itself.

[Pray these two prayers after "Up, up elect righteous" in the early morning devotions, then recite "In their name... in the name of that Primal Being"]

109

In the name of the Great Life!
I worship Life and I praise my lord
Manda-ḏ-Hiia and that great Presence of Glory
Which emanated from Itself.

[Pray this prayer at the devotions of the seventh hour and then recite "In their name... in the name of that..."]

110

In the name of the great Life!
The time, the time for devotions arriveth
The time of the Lord of Prayer hath come.
My awakener is Hibil, my instructor 1) is Šitil,
Anuš lifteth up 2) my hymns,
The immerser in my immersion 3) is Šilmai
And he who establisheth prayers is Nidbai.

111 4)

In the name of the Great Life!
My good messenger of light
Who travelleth to the house of its friends
Come, direct my speech and open my mouth in praise
That I may praise the Great Life
Wholly.

---

1) Lidzbarski *Hymnensänger* (M.L. p. 173).
2) D.C. 53 has *damia*, read *ramia* as in other mss.
3) The priest immerses himself at the early morning prayer.
4) A repetition of 107.

112 [1])

In the name of the Great Life!
I worship the Life
And I praise my lord Manda-ḏ-Hiia
And that great Presence of Glory
Which emanated from Itself.

[This prayer, "The time of devotions" is the opening prayer of the eventide devotions. Then recite "In their name (= *In the name of the Life*) and "In the name of that (*Primal Being*) and set on thy crown and recite beside is "Life created (*Yawar-Ziwa*)", "Let there be light" and "Manda created me" and then recite "Incense that is fragrant", and "Lo for the First Life" for the incense and cast it on the fire. And here recite the Sunday prayer.]

113

In the name of the Great Life, may healing be mine, Adam-Yuhana son of Mahnuš, through this Sunday prayer!

"On the light of Ether do I stand,
I stand for the Great Light with its purities!
I am Manda-ḏ-Hiia, emanation (*lit. planting*) of the Mighty First Life.
I cried to the first day of the week, (*Habšaba*)
The lauded, the pure guardian of the Light
Who enlighteneth 'uthras. To him I said
'Rise up, go, set off, descend to the earthly world,
To that world which is all birth,
To be with the Elect Righteous,
Men formed of flesh and blood.
Hold them in thy grasp, strengthen them,
Stand by them, take care of them,
Give them strength and fortitude
So that they may stand and worship and praise
The Mighty Sublime Life!'"
Then Sunday spoke, saying to Manda-ḏ-Hiia
"How canst thou send me to this world that is all birth
To be with elect righteous (men)
Formed of flesh and blood who do not respect me!
They treat me with contempt, hold me in no great honour,

---

[1]) A repetition of 108.

And remit not my sin and transgression?"
Then Manda-ḏ-Hiia spoke, saying to Sunday,
"Up with thee! Go, set off, descend to the earthly world
To this world that is all birth, to be with
Elect, righteous men formed of flesh and blood.
And grasp them in thy grasp, confirm them,
Stand by them and take care of them!
Turn back and drive away from them
The seven planets together with their demons and devils,
And their amulet-imps and their evil creatures;
So that they will forgive thee thy sins [1])
And thy transgressions; will hold thee in great esteem
And victory will be ours and will be thine".
Then Manda-ḏ-Hiia spoke and said to the elect righteous,
"Give heed to Sunday the Enlightener whom
I have sent to be with you in order to enlighten you,
To uplift you and make you upright,
And to bring you prayer and praise.
Forgive him his sins [2]) and transgressions
And hold him in great esteem."
Manda-ḏ-Hiia taught and expounded and said,
"Anyone who doth not forsake his sins and trespasses
On Sunday, nor holdeth him in high esteem,
Will have no seat amongst the 'uthras
Nor will he behold the great Countenance of Glory.
For Sunday is more precious, greater and more beauteous
And bright than all the 'uthras!"
Blessed and praised is Manda-ḏ-Hiia and the Confirmer".
And Life is victorious over all works.

114

In the name of the Great Life!
Sublime Light be glorified!
Early I arose from my sleep: I stood,
Into radiance that was great I looked,
I gazed into radiance that was great,
Into the Light which is boundless.

---

[1]) Read "they will forsake *their* sins and *their* transgressions".

[2]) I feel sure that this should be "Forsake on it (Sunday) sins and transgressions".

When clothed [1] in robes of radiance
And light was thrown on my shoulders [2],
A wreath of ether He set on my head
And set it on the head of all His race [3].
He hymned, and the 'uthras with Him hymn,
And the Light-rays [4] answer His voice.
And it rouseth sleepers and maketh them rise up
From their sleep.
He said to them "Arise, ye sleepers who lie there,
Rise up, ye stumblers who have stumbled,
Arise, worship and praise the Great Life
And praise His Counterpart, that is the image of the Life [5],
Which shineth forth and is expressed
In sublime light."
And Life be praised!

115 [6]

In the name of the Great Life!
We have purified our hands in *kušṭa* (truth)
And our lips in faith
We have uttered words of radiance
And were absorbed [7] in thoughts of light.
Thou, my lord Manda-ḏ-Hiia, art blessed and praised
And thy praise is established (*on high*).
Great is the strength of Life;
Abounding the glory of the mighty (Life)!
Honour resteth upon the 'uthras who sit in glory.
This is prayer and praise which came to them [8] from

---

[1] Not as in M.L. "Ich war bekleidet". Possibly "When the dress of radiance was put on"?

[2] D.C. 53 *lkadfḫ* "on his shoulder" (D.C. 3 *lkadfiḫ*): M.L. (from the Bodley ms. *lkadfai*) "on my shoulder". As the Bodley ms. is the older I have adopted this reading.

[3] In both D.C. 53 and D.C. 3 "He set an ether-wreath on *his* head and set it on all his race".

[4] *Pasimkia:* see p. 63, n. 4.

[5] Is the sun taken here as a symbol or image of the deity?

[6] The first few lines are identical with 104 (the *Rušma*).

[7] D.C. 3 makes *'shiṭ abun* two words (not *'ṣhiṭibun* as in the Oxford Ms.) De Morgan has *'shiṭabun* as in the *Rušma* and here. See Lidzbarski's note, M.L. 168 n. 2 on the meaning, which he associates with fire. Jastrow, סָחַט however, gives good reason for his second meaning "to absorb".

[8] D.C. 3 and M.L. "came to us"

The great place of Light and the everlasting Abode.
We praise (Him) with it when we have risen from our sleep,
Before any have spoken falsehood.

For any man who prayeth this prayer there will be forgiving of sins and transgressions in the great place of Light and in the everlasting Abode.

And Life is victorious.

116

Blessed be thy name and praised be thy name
My lord, Manda-ḏ-Hiia!
Pure mountains that quake not have blessed thee:
'Ufania 1) (interpretations?) of truth which are unchangeable
Have blessed thee.
Sons of salvation who sit in thy company
Have blessed thee.
Yawar-Ziwa, the great king of Naṣirutha
Hath blessed thee;
Ayar-Nhura, the pure, the envoy who is all righteousness,
Hath blessed thee
And I 2) worship and praise that channel of light,
The messenger of all rays-of-light.
Blessed is thy name and praised is thy name,
Being who resteth upon the *škinta*s!
Upon *škinta*s 3) doth his name rest.
Every day, daily, they gaze on his likeness
And upon the great Countenance of Glory.
And Life be praised!

[Pray these four prayers, "On the Ether-Light do I stand", "Early I rose from my sleep", "We have purified our hands in *kušṭa*", and "Blessed be thy name and praised be thy name". Recite them for the "Devotions" for daybreak after incense.]

117

I worship, praise and laud
That Šrar, the great occult First Vine
Whose fruits are a thousand thousand,

---

1) **אופנא** "turn". interpretation". (In later Hebrew, see J. **אופן**)

2) D.C. 53 has *ḏ-ana* "whom I" etc.

3) M.L. "upon all *škintas*."

And a myriad myriad His tendrils;
Upon Whom I called and He answered me.
Further, when I call on him, He will answer me;
For He will come and will heal me,
Will lift me up, raise me and confirm me 1)
Will direct my eyes to the Light,
And my feet to steadfastness
My mouth to wisdom and my heart to vigilance.
Then I worship, praise and laud
That first great occult *škinta*
That is the house of dazzling beings.
Then I worship, praise and laud
That occult, first *škinta*
Which my Parents 2) inhabit.
Then I worship, praise and laud
Yon Ruaz, the great first secret Vine
Which loosed its milky juices 3) into the habitations.
Then I worship, praise and laud
That Ruaz, the great first Light
Who hath sovereignty over all worlds of light.
Then I worship, praise and laud
That great, occult, first *škinta*
To which the eyes of Naṣoraeans,
Men set apart, and the elect righteous
Look, that they may rise and behold
The great place of Light and the Everlasting Abode.
And Life be praised: Life is victorious.

[Pray this prayer in the *Rahmia* (Devotions) of the seventh hour, after incense on the fire (*and after?*) "On the Ether-Light do I stand"]

118

It is time to pray the "Devotions",
The great moment for humble worship 4),
For offering up propitiatory prayer 5)

---

1) D.C. 53 *unitaqnan*, D.C. 3 *unitraṣlia*, also M.L. p. 181, 1.3.

2) "My Parents", i.e. according to priestly teaching the cosmic Father and Mother.

3) "Nourishing juices" is perhaps better. From HLB? Lidzbarski (M.L. p. 181, n. 1) rejects this derivation.

4) Lit. "to humble oneself".

5) *Hilita* from (חָלָה "to assuage by prayer or gifts"). French *douceur*.

To my lord, Manda-ḏ-Hiia,
For arousing [1] the elect righteous.
The priests say to Manda-ḏ-Hiia
"We will abjure that which we possess
Of fee, alms and benefit
And the (false) deity [2] of the House [3].
We will come and will be believers."
Manda-ḏ-hiia saith to them, to the priests,
"Your Father hath great strength,
Surpassing all limit, (*stronger*)
Than passionate thoughts, vain things
And the devouring flame.
The Good One clotheth His children:
He covereth them and raiseth and showeth them
That there is great enlargement [4] of Life
And your souls shall rejoice
With clouds (*spouses?*) of light.
But other souls will die and become
As though they had never existed.
Ye shall receive your vestments: [5]
Ye shall receive your wreaths.
In the presence of the Great (Life?)
Ye will be great, and will be called
'Uthras amongst the 'uthras.
And ye will say "The Living stand
In the dwelling of the Life".
And Life is victorious over all works.

[Pray this prayer in the evening devotions after incense (and) after "For the Ether-light do I stand".]

119

In the name of the Great Life
Be the sublime Light glorified!
On Sunday, the first of days,

---

[1] Read as one word, *lmitiauria*. Different readings by scribes suggest corruption. Lit. "in order to awaken (or arouse)".

[2] Read *ulalahuta*.

[3] "House"here = the earth, the world.

[4] Or "rebreathing", "refreshment", "renewal".

[5] *Titqablun 'uṣṭlaikun* omitted in D.C. 53 : see M.L. 183 :4 and D.C. 3 p. 162, l. 5.

Who hath seen that which I have seen?
Who saw Manda-ḏ-Hiia
When he went and came to the world?
He went (thence) and came to the world.
The Earth lay prostrate and was affrighted.
He taught, and lovely was his voice!
And he lifted it up, in his mouth there was eloquence,
Eloquence he put into his mouth.
He revolutionized and forsook the world:
The world he revolutionised and forsook.
Spirit (*ruha*) sitteth in lamentation
In lamentation sitteth Ruha;
And the Seven sit in consternation;
They weep and prolong their mourning
Because their mysteries are disclosed,
Because disclosed are their mysteries.
They will be brought to an end
On the great Last Day.
Namrus 1) feared and trembled,
Her weapon fell from her shoulder,
From her shoulder fell her weapon
And her bows 2) from the palm of her hand,
Ruha addresseth her sons,
Her good-for-nothing idle (sons),
She saith to them, "Sons, when terror overtaketh your mother,
What will you Seven do?
When the Strange Being cometh,
Who will rise to confront him?"
A consuming ray 3) of light
Is in Manda-ḏ-hiia's hand; felling them
He cometh (*to?*) the rebels.
The Son-of-Life raiseth his Voice
At departure 4) of the Seven
Saying to them "I have brought wares

---

1) Another name for Ruha: *varr*. Nimrus.

2) Plural.

3) Or "a mace".

4) *paṭur* occurs in D.C. 36 and DC. 6 of prayers, that they are the soul's *paṭur* (*paṭurḫ hinun*) i.e. "her discharge", her "permission to leave" seems the likeliest translation.

To my friends.
I brought truthful words to believers.
Men who buy my wares,
Their merits wreathe their heads
Twined are their merits,
And their horns are exalted
On 1) their heads.
They will arise and will behold
The Place of Light.
Renowned is Life and victorious,
And victorious the man who went hence.

120

My day — what is it amongst the days?
A day, My day!
What amongst the hours is one hour?
My day, what is it amongst the days?
The day on which the radiance of Manda-d-Hiia shone forth,
My day is Sunday, chief of days,
The day on which the radiance of Manda-ḏ-Hiia dawned:
On my day the radiance of Sunday dawned
Upon us and enlightened us beyond measure.

121

Before the Wellsprings were transmuted 2)
Before the Awakening 3) without,
Before ye were in existence
I was in the world:
The Voice of living waters (Water of Life),
(Waters) which transmute the turbid waters.
They become clear and shining 4)
They gush forth and cast out impurities.

---

1) Literally "in" or "with" their heads.

2) The whole hymn deals with the transmutation of turbid water by Water of Life: (*šinia*,, from ŠNA "to change"?).

3) In spite of Lidzbarski's note M.L. 186 n. 4, *tirata* is undoubtedly "awakening". In D.C. 43 *ulabšinta ulabtirata* "neither in sleeping or waking". Lidzbarski takes *lbar* in this line for *lbab* ('b' and 'r' are easily mistaken).

4) *Nasbia tuqna* has the double meaning "take on restoration" and "assume luminosity".

Wherefore should the First (Life) desire sons from the dregs?
Voices cry aloud proclamations [1])
Planning schemes, all of them talk!
(But) one Voice cometh and teacheth all sayings,
One Being cometh and teacheth about this and that.
(As for) us, who have praised our Lord
Thou wilt forgive us our sins.
Thou wast victorious, Manda-ḏ-Hiia
And thou leadest all thy friends to victory.
And Life is victorious.

122

O Lord of devotions,
O Lord of Prayers
And of hymns and good [2]) books,
O Lord of prayer and praise,
Hear my voice and condemn me not!

123

Except for six or seven nations,
Fruit is set up on the Tree;
On the Tree fruit is set up
And (other) trees gather together toward it.
Toward it do the trees assemble,
And a throne is set up for the Lord [3]) of Radiance
For the Lord of Radiance a throne is set up
And the Lord of Radiance sitteth thereon.
Before him are set up recompenses
Which he delivereth to the perfect,
To the perfect doth he deliver them
And said "To each according to the works of his hands
It is awarded". And he said [4]) "Every man who toiled [5])
And was long-suffering shall come and take with both hands,

---

[1]) Or "sacred instruction" "scriptures".

[2]) Reliable, orthodox books.

[3]) Read *lrab*.

[4]) Not in M.L.

[5]) D.C. 53 is defective. For *kulhin ḏ hua* read as in other mss. *kul man d hla u'tangar*. The verb is הֲלָא not חֲלָא (in Mandaic there is no distinction between the two hs.). Jastrow gives as the meaning of הלא, הלי "to be faint, to labor" i.e. to toil till fatigued. For *'tangar* read *'tnagar* (cf. نغر).

But he who did not toil nor endure,
Standeth empty in the House of Dues.
He will seek but will not find,
And ask, but nought will be given him,
Because he had in his hand and gave not,
He will search there in his bosom and will find nothing."
Thou art praised, Manda-ḏ-Hiia
Who dost not condemn thy friends.

124

I seek a boon from the Life,
From Thee, mighty Life.
I seek a boon from the Life —
That Ye will rightly guide Your praise [1]
For me.

[These three antiphonal hymns and three chants are for the first day of the week.]

125

In the name of the Great Life
At the beginning of the construction [2]
I issued from thee, everlasting abode:
At the beginning of the Building I emanated from the Builder,
The Great (Life) who built me.
From the Builder, who is the Great (Life)
Who constructed me, I came.
My Transplanter transplanted me.
I came: my Transplanter transplanted me
With advice that was counselled by the Great (Life),
With advice given by the Great (Life)
They sent me that I might build a building,
That I might construct a building for the good,
For true and faithful men,
I built and constructed it;
And at the beginning of the building I established,
I planted living plants therein,
True and faithful men.

---

[1] I.e. the worshipper's praise of the Life.

[2] Lidzbarski took *banana* to mean "in a cloud". The context, however, and the evidence of other texts proves the word to mean the act of building, construction, a building, and usually the act of creation.

I entreat my Builder (Creator) (*saying*)
"Keep Thine eye on my Plants
Upon my Plants keep Thine eye,
Lest, perchance, they droop 1) and lie down
Forgetting the good things commanded (them),
Until they sleep (droop) and until they lie down,
And until they forget Me (and) the good things commanded,
Until they forget Me!
(*Then*) will apostasy enter into them."
Beware of it, my brethren! Beware of it my friends!
Beware, my friends of Jesu, the pseudo-Messiah,
And of those who misconstrue appearances
And alter the words of My mouth.
If ye are wary, my brethren, if ye are wary, my friends,
If ye are wary, my brethren, when ye depart from your bodies
I will be a Helper to you.
A Helper and a Support from the Place of Darkness
To the Place of Light.
Thou hast conquered, Manda-ḏ-Hiia
And makest victorious all those who love Thy name.

126

At the beginning of the pure *Kimṣa* 2)
Accompanied by sublime Rays of Light,
I gazed and beheld a great (sprouting) 3) Shoot
Which was transplanted from within the great Jordan.
Sublime was his voice his perfume fragrant,
His appearance shining and splendid!
And Life is victorious.

127

A Being, chosen, righteous, sprang up
And shone forth in the world.
He appeared in the world and shone forth.
He spoke with the Mighty Life;
With the mighty Life he spoke,

---

1) In the Middle East a gardener says of a drooping plant that it is *nāima* "sleeping", and here "sleeping" applied to a plant would mean "drooping".

2) *Kimṣa* especially when used with KMṢ appears to mean "formation", "materialisation", "taking shape" or "consummation". Here, possibly "formation" is the word.

3) *Nibṭa*. "a sprout", "outgrowth".

And revealed mysteries that were veiled,
Mysteries that were veiled he revealed.
His glory resteth on his friends,
On his friends his glory abideth.
But the whole world[1] persecuteth him.
When he saw that the worlds persecute him
He lifted his eyes to the Place of Light.
They opened the Gate of Light to him
And he arose into Life: They (*Life*) supported him.
Life supported Life,
Life found Its own,
And my soul hath found
That for which it had waited.
Thou art victorious, Manda-ḏ-Hiia,
And thou bringest to victory
All those who love thee.
And Life is victorious.

128

O Man, whom acclamation chose out,
Who wast selected out of the world,
They will cause thine eyes to shine, good one![2]
For they have clothed thee in a robe
Which is beautiful.
Because of thy cry and the sound of thy teaching,
The Great Life hath accepted thy prayer
And thy praise.

129

"Whither goest thou, chosen[3] righteous One
Whom all thy friends seek, for Whom all Thy friends
Long and desire Thine appearance amongst them?"
"I have gone to build a building[4]
Yonder in the world.
I built it[5] and constructed it

---

[1] *Kulhun almia*, often means "all persons", "everyone", "all the world"
[2] In D.C. 3 and Oxford ms *ṭaba* (not *uṭaba*).
[3] D.C. 53 has *bhiria:* read *bhir* as in other mss.
[4] For *banta* in D.C. 53 read *binta* as in other mss.
[5] Read *banth̤* as in other mss.

And set it up in the beginning.
Into the Building I transplanted
Plants that were living,
True and faithful men.
I entreat my Builder,
The Being who guardeth the Building,
I entreat my Builder (*saying*)
'Direct Thine eyes to my plants,
Upon my plants keep Thine Eye;
For perchance they may wilt ¹) and lie down
And forget the good things They commanded;
Until they sleep and until they lie down
And until they forget the good things commanded (them)!'
The Being cried to the world from one end to the other,
To the world's end the Being called the world and said,
"Well is it for one who taketh heed to himself!
The man who taketh heed to himself
Hath not his like in the world! Moreover,
Men who are staunch shall live:
But those who turn aside shall come to an end.
Those who turn aside shall die ²)
But those who are staunch shall find certainty.
My brethren, hold firmly to your staves ³)
And endure the world's persecution.
The worlds' persecution endure
With a true and believing heart.
Worship Me with uprightness
And I will act as your Helper,
A Helper and support from the Place of Darkness
To the Place of Light.
And Life is victorious.

130

On the day on which They opened
The great gate of the Dwellings ⁴)

---

¹) See p. 119, n. 1.

²) So in both D.C. 53 and D.C. 3. The line is missing in M.L.

³) The olivewood staff (*margna*) is part of a priest's insignia, so that priests and not laymen are addressed.

⁴) *Hilbunia* is a literary word for "houses". Literally *hilbuna* means "egg", for which the usual word is *bit* (which also means "house"). In poetry, human beings as well as divine personages live in *hilbunia*.

The radiance of the King over the holy 'uthras
Was enhanced.
To true and faithful men there came
Prayer and thanksgiving.
They rejoice and delight therein
And raise their prayer and praise
To the Place of Light.

[These three hymns and three chants are for the second day of the week (Monday).]

131

In the name of the Great Life
Sublime Light be magnified!
"Thou camest from the House of Life;
Thou camest - what didst Thou bring us?"
"I brought you that ye shall not die:
That your souls shall not be pent back.
I brought you on the day of death, Life;
On the day of affliction, Joy.[1]).
I brought you a serenity
That existeth not in the unrest of nations".
"This, this hast Thou brought, Good One!
To the true man what hast Thou brought?"
"I have made him My treasurer,
Made him ruler over all that I have.
I have given him precepts of right-dealing
By which he entereth and departeth[2])
As a man who hath realised his desire.
Chosen ones! ye have asked and have found;
Furthermore, my chosen, ye shall seek and find
Just as the first (*believers?*) sought".
And Life is victorious.

132

Come, come, King of 'uthras,
Lofty Messenger, who came from His Father's House.
Come! receive my prayer and my praise
And lift it up in peace to the Place of Light!

---

[1]) Read *hadua* as in D.C. 3 and the Oxford ms.

[2]) I.e. "is born and dies".

133

Thou camest from the House of Good Beings.
(O) would 1) that Thou hadst not come into corruption
Into the evil and falsity of this world!
Would that Thou hadst not come into corruption
And hadst not been seen by my eyes!"
"If verily I came, if verily I appeared,
Thine eyes are eyes of falsehood
Whilst my eyes are eyes of truth.
Lying eyes are darkened utterly.
Eyes of falsity behold not the Truth!
If thou wishest to see, Ruha, 2)
Go to the house of him who knoweth Me,
Those who know me, for I dwell amongst them
In the hearts of my friends
And the thoughts of my disciples".
And Life is victorious.

134

Come, come, King of 'Uthras,
Lofty Messenger for whom my eyes look!
Hearken, hear my cry
And lift up my prayers and my praise
To the Place of Light.

135

Fragrance came from its place,
Truth came from its Home,
Fragrance came from its place,
It came and settled in the House
It crieth and maketh the dead live,
It arouseth those who who are dying
And lying prone.
It awaketh souls who are fit for 3) and worthy
Of the Place of Light.
This, this is what the Good One did,

---

1) *'dilma* indicates a doubtful or sarcastic statement. or a negative form of stating a condition. Ruha is the speaker.
2) Both D.C. 3 and D.C. 53 have *lruha:* the Oxford ms. *ruha*.
3) D.C. 3 *ḏ-šihia*, D.C. 53 *ḏ-šiha*.

And set up that which liveth, His Sign.
The planets assembled, they went.
They confronted him that ruled them,
Saying to him, "Hast thou not seen, Alaha-Alihun [1]),
That a Fragrance hath come from its place,
A fragrance from its place hath come?
The (*And that*) *Mana* hath moved from its place?
It calleth and maketh the dead live,
And rouseth the dead [2]) and the sleeping;
It awaketh souls who are fit for and worthy
Of the Place of Light.
This, this hath the Good One done,
And hath set up that which liveth, His Sign".

Alaha-Alihun opened his mouth,
Saying to his sons, his first-born,
"Come, come, my children,
My first-born and my offspring!
Listen to the thing which I say unto you!
If ye find a righteous man,
Bow yourselves low before him,
One bow for himself, and the second
For the Fragrance of Life which resteth upon him".
Behold, Life is victorious!
Life triumpheth over this world.

136

Come, come, Manda-ḏ-Hiia!
The Mount of Darkness becometh light,
It groweth light, the mount of Darkness,
And the turbid waters become fresh [3]).

[These three hymns and three chants are for the third day of the week (Tuesday).]

137

In the name of the Great Life
Sublime Light be magnified!

---

[1]) I.e. God-of-gods.

[2]) D.C. 53 and D.C. 3 both bave *mitia:* The Oxford ms. *maitia* "dying", which Lidzbarski has translated "bringt her".

[3]) The antithesis of turbid. The adjective means "fresh" also of myrtle.

There was a Cry in the firmament
And thunder sounded in the House of Stars.
Ruha and the planets sit in lamentation,
They sit in lamentation over a man
Who sprang up from the Earth,
About a man who sprang up from the Earth
And rent a fissure in the House,
A fissure he rent in the House
And into it he cast dispute.
A dispute he cast into it,
Not to be resolved for an age of ages;
(Not) until Manda-ḏ-Hiia cometh
Bringing with him three chosen ones,
Bringing three chosen ones with him
And lifting them up to the everlasting Abode,
To the place which is light-giving and effulgent.
Summoned and invited (*thither*) are your souls,
And the souls of our good brothers
And those of our sisters who are believing.
Thou art victorious, Manda-ḏ-Hiia,,
Good One, who establisheth his friends!
And Life is victorious.

138

The voice of a hidden Sprout 1)
It spoke and discoursed from the Earth,
From the Earth it spoke and discoursed.
The Great Life, from the Occult, answered it,
From the Occult the Great Life gave it reply.
And It transferred thither and sent a Messenger.
The Messenger (whom) It transferred and sent
Subdueth the might of rebels.

139

I ascended the mountain Carmel 2),
Thee I ascended, Mountain, Mount Carmel!
The mountain of Carmel I ascended.

---

1) I take "sprout" to be a young "plant", that is a young believer.

2) *Karimla*, Carmel, is mentioned in the 26th. fragment of the *Drašia ḏ-Yahia.*

Twelve vines [1] awaited me.
The vines saw me, the Vines beheld me.
When they saw me, the vines waxed great,
They spread out their foliage.
They increased, spread out their foliage,
Increased their fruit and their blossom.
(*Yet*) they knew me not, did not discern me,
Nor did they take heed of me.
They knew me not, did not discern who I was,
Nor whose son I was [2],
The man who saw me and discerned me,
His course is set for the Place of Life!
Thou art victorious, Manda-ḏ-Hiia
And leadest all thy friends to victory.

140

Between mountains twain,
And between three *škintas*,
Between mountains twain
Yawar, the Chosen One, founded a *škinta* [3])
A *škinta* did Yawar found,
And chosen righteous were established therein,
Therein were the chosen righteous established [4].
And they arise and behold the Place of Light.

141

Who will come, who will tell me,
Who will inform me, who will teach me,
Who will come and who will tell me
What 'uthras are like, what 'uthras resemble,
And what do rays-of-light resemble?

'Uthras resemble Radiance,
"Rays" resemble Light.
'Uthras pledge their word [5]
And do not lie.
The planets lie: they

---

[1] The twelve tribes?
[2] The second *ana* is a miswriting. (Not in D.C. 3.)
[3] *Škinta:* The cult-hut?
[4] The second *mitqaimia* is omitted in D.C. 53.
[5] Lit. "take oath".

Come to an end on the Great Last Day.
Life is extolled, and victorious
And victorious is the man
Who went hence.

142

The advent of Hibil-'Uthra —
Like Šitil, he goeth to the house of his friends,
Priests who hearkened to the voice of Anuš the great 'uthra;
They worship and praise the Great Life
From the beginning unto the end.

[These three hymns and three chants are for the fourth day of the week (Wednesday)].

143

In the name of the Great Life
Sublime Light be glorified.
In the glory of my Father I stand,
And with praise of the Being who is my Creator:
In the glory of my Father I stand
And am upright in the House of Perfection.
At my voice the earth trembled;
At my radiance the heavens were shaken,
The seas dry up,
Flowing streams fall into barren wastes.
Destroyed, rent asunder are fortresses
And earthly men of might are quelled.
Mountains, however lofty,
Like bridges are laid flat.
As for the wicked, who rise up against me,
There is a Being who will hew them down,
Not with my strength but in the strength of the mighty Life.
And Life is victorious and victorious the man
Who went hence.

144

By my pure radiance am I protected;
And the 'uthras, my brothers, are covered with light.
Through the vigilance and praisegiving of the 'uthras,
My brothers, the glory of Life cometh and resteth upon me.

145

When the Mighty [1]) (Life) speaketh
In the Great Place, the House of Perfection
The Great and Mighty One transporteth (*or* createth)
Šilmai and Nidbai: It transported Šilmai and Nidbai
And gave them to Nṣab-Ziwa as his helpers.
When Nṣab-Ziwa had reliance on the 'uthras,
The perfect beings whom They had sent down,
He spoke with his calm voice
And the chosen go out towards him [2])
Towards him go out the chosen.
And he giveth them some of his glory
Some of his glory he bestoweth on them,
And the chosen on earth are confirmed
The elect righteous are confirmed;
They rise up and behold the Place of Light.
Extolled is Life victorious,
And victorious is the man who went hence.

146

I am preserved by my pure radiance
Like the Mighty One [3]) in His Glory.
My raiment shone forth in the House
And my prayer and praise rise upward to His Place [4]).

147

Miserable [5]) am I!
When shall I go (hence?)
(*When will*) my aching heart find relief?
My heart that aches (*when will it*) find relief?
And my soul, that they made an alien,
Find its vent?
In the place where they are much questioned
The glory of Life will rest on me.
And it will rest upon my priests and (those)

---

[1]) The plural indicates the Great Life.

[2]) The couplet is missing in D.C. 53: I take it from other mss. including D.C. 3 and the Oxford ms.

[3]) Again, the plural indicates the Great Life.

[4]) In D.C. 53 very plainly *latrḫ*.

[5]) *Ania* means both "poor" and "miserable".

Whom the Seven persecute in this world.
(Yea) the Seven persecute sorely!
The worlds which persecute and wrong,
The Seven, they and their king,
Are bound for conflagrations of fire.
(But) the good, the elect, the just
And the perfect rise
And behold the Place of Light.
Life is extolled, victorious,
And victorious is the man who went hence.

148

"I am poor 1) and submissive,
An elect righteous one 2).
Listen, hearken to my cry!"
"Thou, poor one, with thy children,
Thine offspring and thy priest,
Shalt rise and thou wilt behold
The Place of Light".

[These three prayers and three hymns are for the fifth day of the week (*Thursday*).]

149 3)

In the name of the Great Life
Sublime Light be magnified!
At the door of the synagogue
Her mother meeteth Miriai,
Miriai her mother meeteth,
And she questioneth her straitly,
"Whence comest thou, My daughter Miriai?
That thy face plucketh (*colour from*) the rose.
Thy face plucketh (*colour from*) the rose
And thine eyes are full of sleep,
Full of sleep are thine eyes
And thy brow beareth marks of vigil!" 4)

---

1) See p. 128, n. 5.

2) That is to say, one of the *bhiria zidqa*, one of the Mandaean community.

3) The conversion and baptism of Miriai are described in G.R., see Lidzbarski's translation, p. 341; and in J.B. II p. 123. See also 162, p. 140.

4) שְׁהַר "to be awake: *šaharta* = "a vigil", "a watch"? Doubtful: the word could also mean "sleep"!

And she (*Miriai*) answered her,
"Yea, these two or three days
My brothers stayed in my Father's house;
In my Father's house my brothers stayed
Chanting wondrous chants.
At their voice, at the sound of the discourse
Of the 'uthras, my brothers,
No sleep cometh to mine eyes,
To mine eyes no sleep cometh
And my brow (*keepeth*) vigil". [1])
Hast thou not heard, daughter Miriai,
What the Jews say about thee?
The Jews say 'Thy daughter is in love with a man,
She hath hated Jewry and loved Naṣirutha;
She hath conceived hate for the synagogue-door
And love for the door of the *maškna* [2]).
She hath taken dislike to the phylactery-band
And loveth the fresh (myrtle-) wreaths.
On the Sabbath she carries on work;
On Sunday she keepeth her hands therefrom.
Miriai hath hated [3]) the Law
Which the Seven imposed (bound) upon Jerusalem'".
On the place where she was standing,
Miriai scattereth the dust with her foot
And sayeth "Dust on the mouth of the Jews!
Ashes on the mouths of all the cohens (priests)!
And dung beneath the horses' hooves
Be upon the Elders who are in Jerusalem!
That which I have come to love I cannot hate.
That which I (now) hate, I cannot love.
(*No love have I*) except love for Manda-ḏ-Hiia,
My Lord, who standeth by (me) and will be
My Helper, lending hand and support
From the Place of Darkness to the Place of Light".
Thou hast vanquished, Manda-ḏ-Hiia!
And bringest victory to all those who love thy name.
And Life is victorious.

---

[1]) Delete *la*?

[2]) The *maškna* is the Mandaean cult-hut and its enclosure.

[3]) In D.C. 3 *slitḇ*, Oxford ms. *aslitḇ* "rejected".

150

On the day that the great gate of the Dwellings [1] opened,
The radiance of the King upon the holy 'uthras was increased.
The 'uthras bowed in adoration
And the Great Life accepted their prayer and their praise
From beginning to end.

151 [2]

When will my Lord come from thee
Victorious heaven?
He will lift my head from my knees
And dry my eyes from my tears.
My lap that is full of ignominies
He emptied [3] before Him
I lay low [4] and I arose.
I will tell him everything: of how
All the worlds have harried me,
Many were the persons [5] who harried me.
(*But*) my brethren, sons of Kušṭa,
Do not fail me.
The worlds stoned me with stones
(But) my brothers were moved in words to anger thereat [6].
(O) that my Lord would come from thee
Victorious heaven! for He will lift my head
From my knees and dry my eyes from my tears.
My lap, which was full of ignominies,
He hath emptied out before Him, I lay low
And I arose [7]. And I will recount to Him everything,
How all the worlds persecuted me;
Many were the persons who harried me,
(*But*) my brothers, sons of Kušṭa, do not fail me.
The world stoned me with stones,

---

[1] See p. 121, n. 4.

[2] This prayer differs considerably in the D.C. 53, D.C. 3 and D.C. 1 versions from the Oxford ms. which Lidzbarski used.

[3] Oxf. ms *'nfiṣ qudamḫ* "I will empty out before Him"

[4] Oxf. ms *rmia qudamḫ 'qum*, for *qudamḫ rmit uqamit* in the other three.

[5] *Almia* for "persons", see p.2, n. 3.

[6] Lidzbarski is mistaken: the soul makes no complaint about her "brothers in Kušṭą".

[7] See ns. 3 and 4.

(*But*) my brothers, in words were angry (thereat [1])
They said to me "Why weepest thou, Daughter of Kušṭa?
(*Why*) do thy tears [2]) fall down into thy bosom?
Thou knowest well thy road!
Thy boundary-stone is firmly erected!
Between lamps of light
They will lift up thy lamp,
Between lamps of light
Thy lamp they will set up [3]),
And they will shine forth.
In thy time and season arise,
And behold the Place of Light.
Extolled is Life and victorious
And victorious the Man who went hence.

152

Ye are uplifted and fortified
By a word of sure truth [4])
Which hath come to you.
A word of sure truth hath come to the good,
A truthful word to the believing!
To the Place which is all Life
Your souls are bidden and invited,
And the souls of your good brothers
And of such of our sisters who are believing.

153

A cleft was cloven in the earth:
Thunder sounded in great Sion,
The being who breached the breach
Was unable with (all) his might
To stop it up.
Another who was with him,
A weaver of a fishing-nets he was,
Cast his net for fishes great and small.
Fish who had strength thereto

---

[1]) Omitted in D.C. 53.

[2]) Read *dimik* as in D.C. 3.

[3]) The repetition is in D.C. 3.

[4]) *Šrara* is more than "truth": it is something sure, fact, something that cannot be shaken, certainty, also (physical) soundness.

Broke the net and got out.
Fish whose strength was not equal thereto,
Lay beneath the lead 1).
On the day that the breach will be closed,
On the day that the waterwheels 2) gush out,
On the day that the breach is blocked,
Ye fish, where will ye go?
O ye who sup on 3) scourge and despotism,
What will ye do on the Day of Judgement?
O ye who wear flowers and silk
What will ye say to the Being of the Scales? 4)
Voices have been voiced,
Opinions have been given, all (*kinds of*) pronouncements;
Yet there cometh one Voice
And teacheth all voices,
There cometh one Saying
And teacheth all sayings.
There cometh one Being,
Who explaineth them one by one.
We who praise our Lord,
Thou wilt forgive our sins and trespasses,
Our sins and trespasses Thou wilt forgive us,
Which we foolishly committed in the world,
For the sake of the strength of the holy
And the true-dealing of the believing.
Life is victorious and victorious the man
Who hath gone hence.

154

I have spoken and discoursed with my voice:
"O Lord of devotional prayer 5),
O Lord of prayer and praise,
Hearken and hear my voice,

---

1) The *silita* is the *selīya* of the modern fisherman on the Tigris and Euphrates: a circular net, weighted round its circumference by lumps of lead.

2) Wooden irrigation wheels. (P.) The *naura* is still employed but has been largely replaced by oil-pumps.

3) I.e. "are avid of", lit. "eat." M.L. has *šauṭa* for *šuṭa*.

4) Abathur (*Muzania*).

5) I.e. the *Rahmia*, daily devotions.

And be Thou, Great Life,
To me a Helper".

[These three prayers and three hymns are Friday's.]

155

In the name of the Great Life,
Sublime Light be magnified!
Stand by Me, be steadfast,
(Ye who) know Me;
Stand by Me, be staunch,
My friends.
Stand by Me staunchly
(Ye who) know Me,
Like a stone column in storm-winds!
Tempest may go, tempest may come;
(But), My friends, change not
(The words of?) My mouth.
For men who stand firm will live,
(Whilst) those who turn away will meet their end;
Those who turn away will die
Those who remain staunch will find
Sure truth. My brothers,
Speak truthfully, not with lying lips
Prevaricate. Be not like a pomegranate
Which on its outer face is sound,
Outwardly sound is its surface,
But inside it is full of dry husks.
Be like a wine-jar full of Azmiuz wine;
Its outside is clay and pitch
But inside it is Azmiuz wine.

The Voice of Life calleth
And the ears of the chosen hearken.
Extolled is Life and victorious
And victorious the man that goeth hence.

156

By the bank of the great Jordan of the First Life,
A sublime Vine standeth erect.
Each and every day my prayer and praise
Riseth before it.

157

To the mountains I say
How fragrant are your odours,
How delightful your perfume!
Within you[1] all is full of brightness!"
They reply, "The Being who passed through our midst
Hath no tangibility or substance,
No substance or tangibility hath He,
Nor is there any kind of need in Him.
The Being who passed amongst us,
Released some of his vivifying power[2] amongst us."
The wicked hold their power of reproduction
(To consist of) questions[3] (?) and words.
But not in questions(?) and words can the vivifying power[4]
Of Life be comprehended,
But in truth and belief
Which the Elect hold as their vital principle.
Every man who holdeth to his vital principle
And is steadfast therein, raiseth up life,
To support it (*life*).
(*But on*) one who did not grasp his vital principle
And did not stand firmly upon it,
From yonder they loose strife,
They loose strife from yonder
And he will become the portion of the world.
And Life is victorious.

---

[1] In mountainous regions, I suppose.

[2] *Niṣubta* is a word of very complex meaning. It is primarily the urge to propagate, reproduce, the *élan vital*, the vivifying principle, procreation, planting, implanting. At the beginning of the hymn the poet, admiring the sweet herb-scented mountains, is told by them that it is the divine vivifying power of Life which has produced their perfume and beauty. The working of the vital urge in man is then described as a yearning for true life, the life of the soul. In later Mandaean literature *niṣubta* is an expression for a wife or bride, *nṣab niṣubta* = "he took a woman to wife".

[3] *Šulia*. "Questions" is *šuialia*, not *šulia*. *Šul* שול is a word for "lower parts", "sexual part", and here possibly that is the meaning. A play on words may be intended.

[4] The varying value of *niṣubta* makes translation difficult, and the whole poem is obscure.

158

O shoot which sprouted within the Tanna 1)
O prayer and praise
Which came to us from the Place of Light!

159

In the name of the Great Life
Sublime Light be magnified!
The departure of the sabbath
With its evening 2) (*marketh*),
The entry of Sunday for good.
At the departure of the sabbath
With its night,
The Good One set forth and came into being
And he took his lofty throne
And placed in it that which he brought 3).
And he took his shepherd's-pipe of Truth
That is filled with prayers 4) and praise.
Once on a time, Good One,
I played 5) thereon.
The door of the heavens opened!
A second time, Good One,
Did I hymn therewith,
And all the wicked became good!
And a third time, Good One,
I hymned therewith.
All were stirred to consciousness
And they arose.
It said to them, "Rise up, come 6),

---

1) *Tanna*, see p. 9, n. 1. A modern Mandaean legend was related to me which may be founded on this prayer. It was that a green shoot sprouted in Noah's wife's oven as a portent that the flood was imminent. See MMII pp. 259-260.

2) Read *brmaš*. (*Bar maš* and *brmaš*, "son of groping", "son of searching", may be deliberate play on words.) I translate "with its evening", not in the Christian sense of an "eve", because with Mandaeans a day begins at dawn, not at sunset of the previous day. רְמַשׁ = "evening", "night".

3) Another play on words : עיתא = "time"?

4) Read *pisnia*. Dalman gives *pisan* as "prayer, supplication" (loanword from the Greek).

5) Lit. "I discoursed, preached".

6) Not in M.L., but in both D.C. 53 and D.C. 3.

Ye sleepers who lie sleeping!
Arise, ye erring ones who have stumbled!
Is not my rule hard upon you?
And doth not my high lash fall heavy upon you?"
They say to him, "By thy life,
Our father [1], Son of the Life,
Because of the radiance and light
Thou hast brought with thee
Thy rule is not hard on us
Nor does thy high lash strike hardly upon us!
But as for the wicked,
The son of the wicked,
It entered his body
And felled him (to the ground)".
Once I cried to the evil one
"Keep aloof from my gnostic!" [2] (*or* "Avoid my hand!")
I repeated, saying to him,
"Keep aloof from my friends!"
And a third time I spoke to him
To the wicked one, and I will not let him go free,
I will slay him utterly, the evil one,
And will cast him into world's end
Into world's end will I cast him
For I cried to him [3] in his ear and he heard not,
In his ear I cried and he heard not.
I showed him, before his eyes, but he looked not.
I showed him, but he saw not with his eyes.
He will meet his end on the great Last Day.
As for us, who praise our Lord,
Thou wilt forgive us our sins and trespasses.
Life is renowned and victorious,
And victorious the man who went hence.

160

It revealed itself, and set off and came,

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[1] M.L. *abun*, D.C. 3 *abuhin*, D.C. 53 *abuhan*.

[2] In D.C. 3 and the Oxf. Ms. *ḏ-siṭar mn yadai huia;* DC .53 *ḏ-saṭar mn 'dai huia*, "Be an avoider of my hand".

[3] Read *qrilḫ* as in M.L.

The face of the day 1) the name of which is holy 1).
Secret mysteries were revealed to the 'uthras
Enlightenment was revealed, and praisegiving
That was great and boundless.
The 'uthras who were transported thereby
Rejoice in its wondrous radiance
From beginning to end.

[These three prayers and three hymns are for the seventh day of the week (Saturday).]

161 2)

In the name of the Great Life
Sublime Light be magnified.
The outgoing of the sabbath with its night 3)
Is the entry of Sunday for good.
(*At*) the outgoing of the sabbath with its night
The Life summoned me, from amongst Them,
And some of His serenity He imparted to my mind.
He issued a command, and they clothed me with radiance,
Brought me light that was powerful
And covered me (therewith).
They armed me with their armour
And gave command; to the earth they sent me
To voice the Call of the Life,
To found a society in the House,
To found abodes and to build in them sanctuaries 4),
To ordain priests 5) who are fit for
And worthy of the Place of Light,
To smoothen a road for the good,
To prepare a path for the believing,
To make plain and lift up
Probity 6) to its place;

---

1) M.L. p. 223 translates *Vorabend des Tages*. Mandaeans begin a day at sunrise, not sunset the previous evening like Jews and Arabs: and this is a reference to Sunday, the morrow.

2) This prayer is not in the Bodleian ms. (Oxford Marsh 691) — hence not in M.L.

3) Three words are combined: *b rmaš m'iil*. See p. 135, n. 2.

4) *mašknia* = cult-huts.

5) Or "to teach disciples". The reference, however, is to the ordination of priests.

6) *Tuqna*. Or "steady light", or "honesty" or "orderliness," "orthodoxy".

And to leave dross behind [1]) at its proper place,
To deliver the whole congregation of souls,
(The souls) of Naṣoraeans and Mandaeans,
So that the sinner may have no power over them.
I set forth: with my radiance that is great
I came to this world,
I called with the voice of Life,
And I caused a society to dwell in the House [2]).
I founded *škintas*, I built in them sanctuaries,
And I instructed priests (*or disciples*)
Who were fit for and worthy of
The Place of Light.
I levelled a road for the good
And prepared a path for the believing,
I made plain and set up probity
In its place
And left the dross behind at its place.
I delivered the whole congregation of souls,
(Those) of Naṣoraeans and Mandaeans,
So that the sinner should have no power over them.
Who told the sons of the Evil One
That they should go forth towards me?
They say, "Man, give us some of thy radiance
Which is great, and some
Of thy light which is boundless!"
I answer them, "Efface yourselves,
Be banished from before me
(Ye) dead ones, evil ones
Who have not beheld Life!"
Who giveth the portion of light
To Darkness, or truth to the wicked?
The truth which was mine I have given
To Naṣoraeans, righteous and believing men.
Behold, they dedicated themselves to goodness,
They will rise and will behold
The Place of Light.
Life is extolled and victorious
And victorious the man who went hence.

---

[1]) *Mišubiq* in D.C. 3.
[2]) The earth.

162[1]

In the name of the Great Life,
Sublime Light be magnified.
At the going-out of sabbath,
On the eve of the first day of the week, for good,
— The going-out of the sabbath —
At eventide Miriai went to the door of the sanctuary[2]
To pray her prayers and to praise the 'uthras.
All the evil ones who saw Miriai wore the *qulab* (tunic)[3]
All of them had put on clothing,
Wearing weapons they go forth toward Miriai,
Saying to her, "We adjure thee, Miriai,
By the Word, by truth and troth,
Moreover we adjure thee, Miriai.
By the Being from whom thy enlightenment proceeded,
The Being whom thine eyes beheld,
(*Tell us,*) What is He like?"
I do thus; I say to them,
"Be blotted out, be banished from my presence,
(Ye) dead, (ye) wicked men
Who beheld not the Life
Nor have ye seen that which mine eyes have seen,
Nor heard that which my ears heard.
The Being whom mine eyes[4] beheld —
There is not His peer in the world
(*Though one were*) to lift eyeballs
From bank to bank of the world!
At His tread and at His footsteps
The earthly world was alarmed.
The dead heard Him and lived.
The sick heard Him and were cured,
Lepers heard Him and were healed,
They got up, they arose, they were healed
By the healing of Manda-ḏ-Hiia

---

[1] Not in M.L. (see p. 138, n. 2).

[2] *Maškna* = that which is called to day a *mandi*, i.e. the Mandaean place of worship.

[3] קוֹלְבִּין A tunic without or with short sleeves (χολόβιον). See Jastrow, p. 1328. The word is omitted in D.C. 3.

[4] D.C. 3 *ainik;* D.C. 53 *ainai*

Which, in His goodness, He bestowed upon them.
And Life is victorious.

[Pray these two prayers in the *Rahmia* (Devotions) for candidates for priesthood, on Saturday evening after "It revealed itself and came". Then recite "Poor am poor I! from the fruits".]

163[1]

In the name of the Great Life
Sublime Light be magnified!
On Sunday, on the chief of days,
Who saw that which I have seen?
Who saw Manda-ḏHiia who set out and came to the world?
He set out and came to the world and three 'uthras came with him.
When he had put[2] on a robe of radiance and light
Thrown[3] over his shoulders,
An ether-wreath he set on his head
And he set it on all his kin.
On Sunday, on the chief of days
Who hath seen that which I have seen?
Who saw the Stranger who went
And stayed at the house of his friends?
I, who saw the Stranger,
Mine eyes were filled with His light
Mine eyes with light were filled
And knowledge (*manda*) dwelt in my heart
In my heart knowledge dwelt
And my mouth filled with his praise;
His praise filled my mouth.
And I arose, and I praise my Father.
I arose and (gave?) praises to my Father
From dawn until the decline of day
I praised His great radiance
And I praised his lovely light:
And I praised my father Yušamin the Pure,
The being who dwelleth on the water-springs.
I praised the four beings sons of salvation,

---

[1] Not in M.L.
[2] D.C. 3 has the correct *lbišlḥ*.
[3] D.C. 3 *mramia*, D.C. 53 *mramai*.

Beings who grasp the hand in troth [1]
Praises to the great First Palmtree! [2]
From it I brought me garments,
Garments I brought me from it
So that the good might come and clothe themselves.
Praise my Lord, Manda-ḏ-Hiia,
Who will be my support in the world,
A support in the world will He be to me
And His hand will help me
To the Place of light.
Blessed and victorious is Life
And victorious the man who went hence.

164 [3]

In the name of the Great Life
Sublime Light be magnified!
I beheld a mountain,
White as the congregation [4] that had formed itself on it.
The day on which a wind breathes (*over it?*)
Nations delight in its perfume.
The day on which the wind holds the valleys [5]
They are illumined by its radiance.
When standing at my place, I made a great request,
A boon. I said "Grant me that from my mountain-home)[6]
And from the home of the great company that (dwelleth ?) therein
There may be (brought ?) a Healer of souls;
A Healer there may be for souls
Who healeth but taketh no fee".
As I was standing at my place
The boon I had asked was granted me,
Granted me from the mountain-home,
From the home of the great community therein.
I became a healer for souls!
I became a healer for souls

---

[1] Paraphrased: see p. 2, n. 1.
[2] See p. 14, n. 6.
[3] Not in M.L.
[4] *Kana* cf. *kana ḏ-nišmata*, "congregation" or group of souls.
[5] D.C. 3 has *parata*.
[6] *'qar, aqar, qar* = the French *chez:* i.e. an habitual residence, hence "home" seems an adequate translation.

Who healeth but taketh no fee.
I set forth, came and reached
The gates of Babylon. Of the children of Babylon
There were some who shut their doors on seeing me:
There were those who shut their doors.
And there were those who opened their doors.
Those who shut their doors
Hated life and loved death,
They loved death and hated life
And will be held back in the Abode of Darkness.
Those who opened their doors
Loved Life and hated Death,
They hated Death and loved Life.
They will rise up in purity
And will behold the Place of Light.
Life is extolled, Life is victorious
And victorious is the man who went hence.

[These two prayers, pray them at the dawn of Sunday after "My day what is it amongst days" then recite "Poor am I; from the fruits".]

165 1)

In the name of the Great Life
Sublime Life be magnified!
Poor am I! From the fruits... 2)
And displaced am I, from far away am I!
A poor one whom the Great Life afflicted 3),
A displaced (being), for the 'uthras removed me;
They brought me from the Abode of the Good;
Yea! they assigned me a dwelling in the abode of evil ones,
Yea they made me dwell in the abode of evil ones
Which is all full of wickedness.
All full of evil, full of consuming fire.
I willed it not, nor do I desire
To dwell in the futile dwelling,

---

1) M.L. p. 223.

2) This makes no sense. I suggest that originally *piria* was *Piriawis*, and that it was *mn Piriawis atit* (I came from P.)

3) A play on words; *'niun* also means "answered me" : עני means (a) to answer (b) to afflict, oppress.

With my strength and with my vigilance (*Perforce and with vigilance?*)
Have I dwelt in the futile abode,
By my vigilance and my praise
Have I kept myselt alien from it,
From the world.
I have stood amongst them like a fatherless child,
Like a fatherless child, or like
A fruit tree with none to tend it [1]).
I hear the voice of the Seven,
Who murmur and confer together:
They say, "Whence is this being? (this) stranger,
Whose whose speech is not like our speech?"
I did not listen to their talk
And they were filled with evil rage against me.
The Life, who heard my cry, sent towards me a saviour.
He sent me a gentle 'uthra,
A being equipped and equipping.
He discoursed with me in his pure voice,
Just as 'uthras discourse in the House of Perfection
And he said, "Fear not, poor thing; and do not tremble,
Say not 'I am alone!'
Because of thee, poor one the firmament
Was thus outspanned, the heavens were outspanned thus;
And stars were created therein.
For thy sake, poor one,
This dry land came into being,
The dry land came to pass and became solid
And fell into the water.
On thine account, poor one,
The sun came; for thee was the moon revealed.
On thine account, poor one, did the seven [2]) come.
And those twelve [3]) went hither.
At thy right hand, thou poor one, abideth radiance
And at thy left are beams of light.

---

[1]) Lit. with no nurseryman.
[2]) The planets.
[3]) The signs of the Zodiac.

Stand firm! Rise in thy brightness [1] (?)
Until thy measure (of years) is complete.
When thy measure is complete,
I myself will come to thee, I will bring thee
Robes of splendour
Which the world, coveteous [2], will entreat;
I will bring to thee wrappings [3],
Good and pure, of the Light
Which is great and boundless.
I will deliver thee from the wicked
And save thee from sinners.
I will set thee in thy *škinta*
In the Pure Place. I will rescue thee!"
I hear the voice of the Seven
As they mutter and whisper and say
"Blessed is it that the poor one
Hath a father, and the fruit-tree one who tendeth it.
For us there is no father: our fruit-tree hath none to tend it!"
Well is it for him whom the Great Life knoweth
But woe to him whom the Great Life knoweth not!
Well is it for him whom the Great Life knoweth,
Who keepeth himself alien from the world,
From the world of imperfection
In which the planets sit.
On thrones of rebellion do they sit
And perform their deeds with a scourge.
They stir up trouble about gold and silver,
They cast into it (*the world*) strife,
They stir up trouble cast strife into it.
And they will go into the fire: will seethe,
They will go into fire and will seethe,
The wicked will seethe and their pomp
Will perish and be brought to a stop.
(But) I, Adam-Yuhana son of Mahnuš,
And my offspring and my kinsfolk

---

[1] D.C. 53 *bmazrutak*, D.C.3 *bmazarutak*, Oxf. ms. *bamazrutak*. Lidzbarski apparently derives from ZHR, (to take heed)· (It could equally be derived from the meaning "to emit light"). Here, perhaps (but not very probably) from MZR: see P.S. Thes. ܡܙܪ̈ܐ "stocks" . . . vulg. hardy, sturdy, unflinching"., hence "endurance". Doubtful.

[2] Lit "the world of coveteousness asks it".

[3] See p. 81, n. 1.

I will arise, I will behold the Place of Light
The place whose sun goeth not down,
Nor do its lamps of light grow dim.
To it, to that place, (*to that*) bourne
Your souls are bidden and invited,
And the souls of our good brothers
And those (of) our sisters who are believing.
Life is extolled and victorious
And victorious is the man who went hence.

166

In the name of the Life!
The 'uthras rejoice in His [1]) treasure,
And 'uthras increase in glory
Through the Treasure.
The 'uthras rejoice and shine
In the vigilance and praise
Which your Father, the Mighty Life,
Inspired in you. [2])

167

In the Name of the Great Life!
Thee, my Lord, do I worship
And Thee, my Lord, do I praise.
Light-in-Truth do we call Thee.
Look on us, Lord, and condemn us not!

168

Upon the Beginning of the great Ether of Life
And upon the great Source of Healings
Do I, Adam-Yuhana son of Mahnuš, take stand.
I have made prayer and submission to
That great [3]) Primal Mana and the Treasure of Treasures,
And to Bihrun, Kanfiel, Nṣab and Anan-Nṣab,
To Sar and Sarwan, Tar and Tarwan, 'Urfiel and Marfiel

---

[1]) Very plainly this in D.C. 53, but not in D.C. 3 or the Oxford ms.

[2]) Lit. *Nṣablkun* (planted on you) in both D.C. 3 and D.C. 53. The Oxf. ms. *nṣablun* i.e. "which your Father transferred from the Mighty Life".

[3]) All the beings named in this list appear to be personifications of some function or activity of life or light, but analysis of these names cannot be entered upon here.

And to Arsapan [1], the Youth of tender years,
And to Yawar-Tatgmur and to Haš-u-Praš
The 'uthra who is Nṣab and Anan-Nṣab,
Bihram and the great Ram — Life is His name —
Who receiveth prayer and praise
And uplifteth it (them) to the Great Place of Light
And to the Everlasting Abode.
He will accept my prayer and praise, mine,
Adam-Yuhana son of Mahnuš,
And lift it up to the Great Place of Light
And to the Everlasting Abode
Into His own *škinta*; will uplift it and will not let
Distortion or fault appear therein.
And Life be praised!

169

To thy name, Land (world) of Light
And to the great Door of the House of Life
Have I addressed my prayer and made submission,
And to that great First Mana
And that great first Source of glory who is
Haš-uPraš (He pondered and declared) and Prišaia-rba-qadmaia
(Noble, great, First) is His name [2];
Our propitiation [3] and our Awe.
Wondrous is His voice,
And His converse other-worldly.
(He it is) who accepteth prayer and praise
And taketh it up to the great place of Light
And to the everlasting abode.
He accepteth my prayer and my praise,
Mine, Adam-Yuhana son of Mahnuš,
Who have prayed this prayer and (these) Devotions.
And he lifteth it up to the great place of Light
And to the everlasting abode
And delivereth it to the great Yawar.
This is prayer and praise which came to us
—To the Elect Righteous—to this world

---

[1] In D.C. 3 the same spelling: the Oxford ms. Arspan.
[2] Delete ḏ.
[3] See p. 113, n. 5.

Which is all birth.
For every man who prayeth this prayer
There will be forgiving of sins.
To every Naṣoraean man who prayeth this prayer
And standeth at his devotions,
And mentioneth these names sincerely,
A guardian-spirit of light will come
And will abide in his house,
(*And will abide in my house*)
Mine, Adam-Yuhana son of Mahnuš.
And I, Adam-Yuhana son of Mahnuš,
By means of this prayer will seek and find
And speak and be heard,
I will seek justice and win (*my case*);
I shall be without sin or trespass
In the Great Place of Light
And the Everlasting Abode.
Life be praised! and Life is victorious.

(These are five (?) [1] prayers which are fruits of ether (?). The first is the confirmation [2] of your "Devotions". Pray them after the hymns and psalms for the day before the major "Blessed and praised be Life".)

These are the prayers and chants and the offertory [3] of the "Devotions" which I, poor and lowly, a minor amongst brother-priests, have copied. I kiss the shoes on the feet of the pious [4] and (am) as earth on the feet of Naṣoraeans, dust [5] beneath the feet of *ganzibras*. I am Rabbi Adam-Yuhana son of Sam son of Bihram son of Sa'dan son of Msa'ad known as Kamisia and Riš-Draz by name. I copied for myself so that I might act and be successful therein and that I should have someone on earth to mention my name [1] and yonder in the mighty and lofty worlds of light.

---

[1] Lidzbarski (M.L. p. 230 ls. 12 f.) has *Halin tartin bawata ḏ-qaiamta ḏ-rahmia qria abatar draša ḏ-yuma mn qudam Brikia umšabia hiia rabtia*) D.C. 53 here may be a miscopying.

[2] *Qaiamta* (that which confirms, or establishes, or offers up) in general seems to mean a prayer of dedication. Lidzbarski translates Festigung.

[3] Or see note 2.

[4] Nasakia has acquired this meaning from the Persian and Arabic نسك but also, again from the Arabic نسخ, "copyist".

[5] *Arqa bigar* "earth-on-the-foot" = humble slave.

I copied from the *qulasta* (collection) of Baktiar son of Mhatam-Zihrun son of Bihram son of Adam-Yuhana, of the Dihdaria family, by the name of Sabur, which the great, lofty and respected Rabbi Ram-Yuhana copied; (he was) the son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam son of R. Yahia-Adam, son of R. Šitil, 'kuma by name. And he copied from the *qulasta* that was copied for himself by R. Ram-Yuhana son of R. Yahia-Zihrun son of R. Zihrun, 'kuma by name. He copied from his own *qulasta* for a "perfect" man, an *'stad,* [2] Hadat son of Qasim son of Hadat son of Bihram son of Zakria of the Dihdaria family, Sabur by name. He copied it from the *qulasta* of the great, lofty, revered one, a pourer-forth (*or* "copyist") of treasure, highly perfected in priestcraft, R. Sam-Yuhana, son of R. Yahia-Adam son of Bihram-Zihrun son of Adam-Yuhana son of Zid son of Sam, 'Asakir by name. He copied this insertion (rubric) from the *qulasta* of Zihrun-Yuhana son of R. Zihrun son of Yahia-Adam son of Zakia, Manduia by name. Adam-Yuhana copied it, son of Adam-Bihram son of Bihram son of Sam son of Yahia son of Mhatam son of Adam of the Kafašia family, known as Dubia, 'Aziz by name. He copied it from the *qulasta* of the great, lofty and respected ganzibra, one exempt from all blemish, R. Mhatam-Bayan son of Zakia-Šitlan son of Sam-Yuhana son of Sarwan-Bahran son of Adam-Baktiar son of Sam-Bahran son of Yahia-Br-Zakia by name, He was of the children of Zakia son of Yuhana, known as Buhayir. He copied from the *qulasta* of the great, lofty and respected R. Bihram-Br-Hiia, son of Adam-Zakia son of Br-Hiia son of Baktiar, Kuhilia by name. And his teacher copied from the *qulasta* of Yahia son of Adam son of Sam son of Zakia-Zihrun, 'Asikir by name; who copied it from a *qulasta* which 'Amuyia Bihram-Br-Hiia son of Zakia Kuhilia who copied for himself from the *qulasta* of the great and lofty and revered ganzibra- a chosen one whom the First Life chose out, R. Mhatam Br-Hiia son of Baktiar son of Adam-Bihram, by name Kuhailia, may Manda-ḏ-Hiia forgive him his sins! He copied from a *qulasta* which was copied for himself by 'Amuyia, R. Mhatam-Zihrun-Br-

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[1] *Dakar* "mentioning", "a mentioner". That is a relative or priest to insert his name when reciting the list of names commemorated at sacraments for the dead.

[2] A skilled person, a professor, a skilled craftsman.

Hiia son of Baktiar, Kuhilia by name. He copied from the *qulasta* of R. Ram-Bayan son of R. Sam, son of Mhatam Daudania by name, which was copied by R. Sam-Paiiš son of Baktiar son of Sam, Tutu by name. It was kept in the library (*ginza*) of R. Adam-Yuhana son of Sam-Daudania and was copied from the *qulasta* of R. Bihram son of Bihram-Yahia-Šaiar, Tutu by name, who copied for himself from the *qulasta* of Sam-Bihram son of Bihran-Gadana that was copied by R. Zihrun-Baktiar son of Adam-'qaiam son of Sarwan the Deaf, who copied it from a *qulasta* he had copied for himself from a *qulasta* copied by R. Adam-Zihrun son of Yahia-Yuhana son of Bihdad son of Anuš-M'ailia who copied it for himself from a *qulasta* he copied for himself from the *qulasta* of R. Bihram-Baian son of Br-Yahia-Baz, whose first pupil (*candidate for priesthood*) who copied it was the brother of his father Bihram-Baian son of Yahia-Baz who copied from his own *qulasta* which he copied from the *qulasta* of Ruzba-Bulbul son of Bihram which Adam-Zihrun copied, the son of Yahia-Yuhana- Bihdad son of Anuš-M'ailia. Adam-Zihrun copied it for his pupil, Adam son of Yahia-Sam-Paiiš: he copied it from the *qulasta* of Adam-Zihrun son of Yahia-Yuhana-Bihdad son of Anuš-M'ailia. And Adam-Zihrun copied it a second time for himself from the *qulasta* of his father Yahia-Yuhana-Bihdad son of Anuš-M'ailia, And Yahia-Yuhana-Bihdad copied it for Zihrun-Br-Bihdad which Zakia son of Yuhana copied. He copied it for Sam and Anuš, the sons of Br-Hiia. He copied from the *qulasta* he had copied for his pupil, Mhatam-Bulbul son of Br-Hiia, from a *qulasta* which Anuš M'ailia copied — the son of Bihdad-Zakia son of Zihrun. He copied from the manuscript of his father, Anuš-M'ailia son of Anuš-Bihdad who copied it for himself a second time: he copied from the *qulasta* of Hibil son of Yahia son of Sam-Saiwia from the manuscript of Baian son of Zakia. His mother was Haiuna daughter of Yahia. It was copied from the library which remained with them from the place Ṭib. And Ramuia son of 'Qaimat was its compiler, and Ramuia copied from Šganda and Šganda copied from Zazai-ḏ-Gawazta son of Hawa: the name of his father was Naṭar. And Zazai copied from the Scroll of the First Life.

And Life, rejoice for ever! Life is victorious over all works, and victorious is Manda-d-Hiia and his helpers.

(*Translator's note*). — At this point prayerbooks used by priests vary in order, and D.C. 3 and D.C. 53 no longer run parallel. Into

D.C. 53 I have inserted the longer form of Commemoration used at every *masiqta*. It is called the *Abahatan Qadmaiia*. In the list of commemorations, family names, the names of local priests, friends or relatives are inserted according to the occasion, place, or priests, but the beginning is always the same, and in the *Abahatan Qadmaiia* the names of heavenly beings, patriarchs, ethnarchs and liturgists are permanently embedded.

This prayer, the major *Ṭab ṭaba lṭabia*, is not in its full form. in M.L.

I have included here also the six prayers which follow the *Abahatan Qadmaiia* in D.C. 3.

170 [1]

Good is the Good (one ?) [2] for the good, and He set His nature [3] upon those who love His name. We will seek and find, and will speak and be heard. We have sought and found, we spoke and were heard in Thy presence, my Lord Manda-ḏ-Hiia, Lord of Healings. Forgive the sins, trespasses, follies, stumblings and mistakes of him who made (furnished) this bread [4], *masiqta* and *ṭabuta* [5]. His sins, trespasses, follies, stumblings and mistakes thou wilt remit for him, my lord Manda-ḏ-Hiia and Great First Life, (those of) the donor [6] of fee and oblation.

For our forefathers there shall be forgiving of sins. For Yušamin son of Dmut-Hiia there shall be forgiveness of sins. For Abatur son of Bihrat there shall be forgiveness of sins. For Habšaba and Kana-d-Zidqa there shall be forgiveness of sins. For the twenty-four 'uthras, sons of light, there shall be forgiveness of sins. For Pthahil son of Zahriel there shall be forgiveness of sins. For Adam son of Qin [7] and Eve his wife there shall be forgiveness of sins. For Šitil son of Adam there shall be forgiveness of sins.

There shall be forgiveness of sins for Ram and Rud [8]. There shall be forgiveness of sins for Šurbai and Šarhabiel [1]). There shall be forgiveness of sins for Šum son of Noah and Nuraita his wife. There shall be forgiveness of sins for Yahia-Yuhana son of 'Nišbai and Qinta and Anhar his wives. There shall be forgiveness of sins for those three hundred and sixty priests who went forth from the district of Jerusalem the city. There shall be forgiveness of sins for the souls of our good fathers and for this my soul, Adam-Zihrun son of Mahnuš, who hath prayed this prayer and devotions. There shall be forgiveness of sins for the soul of my father, Yahia-Bihram son of Hawa-Mamania. There shall be forgiveness of sins for the soul of my mother, Mahnuš daughter of Simat. There shall be forgiveness of sins for the soul of my teacher [2]) Bihram son of Mudalal. There shall be forgiveness of sins for his wife, Anhar daughter of Hawa. There shall be forgiveness of sins for the souls of my children Anhar daughter of Anhar. There shall be forgiveness of sins for my brothers (and sisters) Anhar, and Sam, and Mudalal, and Ram; and Muhatam-Yuhana, and Adam-Yuhana, the sons of Mahnuš: forgiveness of sins be there for them. The souls of Mandaeans; Ram son of Šarat-Simat,-forgiveness of sins be there for him; Zihrun son of Simat forgiveness of sins be there for him; Anhar daughter of Simat, forgiveness of sins be there for her; Simat daughter of Hawa, forgiveness sins be there for her; Ram son of Simat, forgiveness of sins be there for him; Yasmin daughter of Yasman, forgiveness of sins be there for her. All the souls of our good fathers, be there forgiveness for them. And for this my soul, mine, Adam-Zihrun son of Mahnuš, be there forgiveness for me. The soul of my teacher, Bihram son of Mudalal, be there forgiveness for him. The souls of priests, Adam-Zihrun son of Mamania, forgiveness of sins be there for him. Yahia-Anuš son of Maliha, forgiveness of sins be there for him. Yahia-Ram-Zihrun son of Hawa-Simat, forgiveness of sins be there for him. Yahia-Zihrun son of Mudalal, forgiveness of sins be there for him. Sam-Bihram son of Mudalal, forgiveness of sins be there for him. All souls of our good forefathers, forgiveness of sins be there for them. And for this my soul, Adam-Zihrun son of Mahnuš who have prayed this prayer and devotions, forgiveness of sins be there for me.[1]) And the soul of my teacher Bihram son of Mudalal, forgiveness of sons be there for him. The souls of *ganzibria*: Yahia-Yuhana son of Hawa-Simat, forgiveness of sins be there for him; Zihrun son of Simat, forgiveness of sins be there for him; Sam-Bihram son of Simat, forgiveness of sins be there for him; Bihram-Šitil son of Šarat, forgiveness of sins be there for him; Zihrun son of Maliha, forgiveness of sins be there for him; Adam son of Šadia-Maliha forgiveness of sins be there for him; Yahia-Bayan and Yahia-Bihram sons of Hawa-Mamania, forgiveness of sins be there for them; Ram-Yuhana son of Mamania, forgiveness of sins be there for him; Bayan-Zangia son of Anhar-Simat, forgiveness of sins be there for him; Sam-Saiwia son of Šarat, forgiveness of sins be there for him; Bihram son of Madinat, forgiveness of sins be there for him; Yahia son of Anhar-Ziwa, forgiveness of sins be there for him; Ram-Sindan and Šaria, forgiveness of sins be there for them; Hawa daughter of Daia, forgiveness of sins be there for her; Anhar-Kumraita daughter of Simat, forgiveness of sins be there for her; Yahia-Ramuia son of Ramuia, forgiveness of sins be there for him; Sam-Bihram son of Mudalal, forgiveness of sins be there for him; Adam son of Bihram (*Bihrat?*)-Dihgan, forgiveness of sins be there for him; Adam-Br-hiia son of Simat, forgiveness of sins of there for him; Brik-Yawar son of Buran, forgiveness of sins be there for him; Bihram Bisḥaq son of Hawa, forgiveness of sins be there for him; Šabur son of Dukt, forgiveness of sins be there for him; Mhatam and Šitil, sons of Haiuna, forgiveness of sins be there for them; Anuš son of Mihria-Zad, forgiveness of sins be there for him; Šaiar-Ziwa and Šabur son (*sons?*) of Kaizar'il, forgiveness of sins be there for him (*them?*); Bhira son of Kujasta, forgiveness of sins be there for him; Zakia son of Hawa, forgiveness of sins be there for him; Ardaban-Malka-Baktiar son of Simat, forgiveness of sins be there for him.

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[1] Cf. No. 72; distinguished from No. 170 as the *Ṭab ṭaba lṭabia* of Šum (Shem) son of Noah.

[2] See p. 60, n. 3.

[3] See p. 60, n. 4.

[4] See p. 61, note 2.

[5] See p. 61, note 2.

[6] The person or persons who ordered the *masiqta*.

[7] "Son-of-a-Family"? Priests translate Qin as "earth", "dust"

[8] Ram and Rud were a human pair who survived the destruction of the world by sword and plague.

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[1]) Šurbai and Šarhabiel were sole survivors after the destruction of the world by fire.

[2]) A priest when praying this prayer always inserts the name of his "teacher" i.e. the priest who initiated him into priesthood.

And all souls of our good fathers, forgiveness of sins be there for them. And for this my soul, mine, Adam-Zihrun son of Mahnuš, who have prayed this prayer and these devotions, forgiveness of sins be there for me. The soul of my teacher, Bihram, son of Mudalal, forgiveness of sins be there for him.

The souls of the ethnarchs: Adam-Bul-Faraz son of Hawa-

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[1]) Some names are omitted from the (copied) text. In most prayerbooks the family-names vary, but the first and last parts remain the same.

Mamania, forgiveness of sins be there for him; Anuš Mu'ailia son of Hawa-Zadia, forgiveness of sins be there for him; Yahia-Adam, son of Zadia-Anuš, Hawa (?), forgiveness of sins be there for him (*them?*); Bihdad son of Šadia, forgiveness of sins be there for him; Bainia son of Haiuna, forgiveness of sins be there for him; Haiuna daughter of Tihwia, forgiveness of sins be there for her; Ramuia son of 'Qaimat, forgiveness of sins be there for him; Šganda son of Yasman, forgiveness of sins be there for him, Zazai-ḏ-Gawazta son of Hawa, forgiveness of sins be there for him.

The people, (*consisting of*) all Naṣoraeans, priests and laymen (*mandaiia*), and *ganzibria* and *ganzaiia* [1] (*headpriests and treasurers* ?), from the age of Adam the First Man down to the end of the world (and generations) [2]; all who went down to the jordan and were immersed and received the Pure Sign, who did not betray their Sign, nor renounced (were converted from) their Baptism, forgiveness of sins be there for them. For them and their spouses and their offspring, their priests, and for those who supplied this bread and ritual food (*ṭabuta*), and for you, my fathers, my teachers and instructors when ye upheld me from the Left to the Right, Forgiveness be there for you. And ye shall say "Life abideth in Its Dwelling [3])"

And Life be praised: Life is victorious over all works.

171

(*Note.* — 171 is taken from D.C. 3: in D.C. 53 it begins as No. 257, p. 287 of the Mandaic text of D.C. 53.)

In the Name of the Life!

Praised be the First Great Radiance and praised the Great First Light! Praised be the Wellspring and the great first Palm-Tree [4] Praised be the mystic Tan(n)a [5] which dwelleth in the great mystic First Wellspring. Praised be the great Šišlam [6] who sitteth on the bank of the Wellspring and Palm-tree; praised is the great 'zlat [7] Praised is the great Yawar who was formed from the loins of Radiance: praised is Simat-Hiia (Treasure-of-Life), Mother of all kings, because from them (*both*) all worlds proceeded — for she was appointed as the result of secret mysteries.

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[1] In most versions.

[2] In some conclusions to this prayer *daria* is inserted here.

[3] Or, lit. "the living stand in their *škintas* (dwellings ?)".

[4] I.e., the two first creative forces, one male, the other female (See p. 14, ns. 5 and 6).

[5] *Tan(n)a*. See p. 9, n. 1.

[6] See p. 105, n. 2: 'zlat is Šišlam's bride and the archetype of wifehood.

[7] See n. 6.

Praised is that first great Jordan [1]: praised are those three hundred and sixty jordans which proceeded from that first great Jordan. Praised is that great mystic first *Škinta* and praised are the three hundred and sixty *škintas* [2] which proceeded from that first great mystic *Škinta*.

Yawar-Ziwa, the vigilant 'uthra, divulged, revealed and said, "Upon every Naṣoraean man who standeth at his devotions and prayeth this prayer and offereth up this (*prayer of*) dedication [3] the glory of the Life will come and will rest on him, and he shall have strength and increase like Anuš-'Uthra. Upon any Mandaean man who standeth at his devotions and prayeth this prayer and raiseth this dedicatory prayer the attention of the Life will descend, will rest on him and he will have strength and greatness like a priest. And he shall say "Thou art established First Life" and dedicate[4] (*his crown*) sixty-one times and make (*this*) petition [5]: (and say)

Ye are blessed, praised and magnified, revered and established with high honour which is great and boundless, O Life, and my Lord Manda-ḏ-Hiia and the great First Life, the Second Life and the Third Life; Yufin and Yufafin; Sam-Mana Smira; and the Vine which is all Life and the great Tree which is all healings. (O) Compassionate One, Forgiving One, Clement One, Pitiful One, Deliverer and Saviour, O Looser of the bound, loosen him (me) from and forgive his (my) sins, trespasses, follies, stumblings and blunders, mine, Adam-Zihrun son of Mahnuš, who have prayed this prayer and "devotions". Be there forgiveness of sins for me! O Sunday, the lauded, pure guardian of Light, (O) Ayar-Nhura, pure saviour who art all piety, who art invisible and unbounded! be my answerer and answer me: be my supporter and support me, be my Raiser-up and raise my soul, mine, Adam-Zihrun son of Mahnuš who have prayed this prayer and "devotions". Be there forgiveness of sins for me!

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[1] The Great First Jordan is the River of Life, Water of Life. A jordan is running water generally, but in particular a pool of running water used in the cult-hut garden for baptism.

[2] *Qaiamta;* a name given to a prayer of dedication.

[3] *Ṣauta* can also mean "heed" or "company", "fellowship".

[4] See p. 28, n. 3.

[5] This prayer is called the *Šal Šulta* (pron. Šāl Šūltha).

O Habšaba (Sunday)! deliver me from hell-beasts [1] and from purgatory-demons [2] and from water-penalties [3], and from pots that seethe, from fire and ice, from the snare of the planets, from the plots of the planets, from the slaying of the planets and from the seven hell-beasts [4], the chief Levier of dues [5] and the children of darkness. Great Bihram! baptise me in thy sublime jordan and deliver me in purity to the Place of Light. Stretch forth thy right hand of holy truth [6] to clasp that of this my individual soul, mine, Adam-Zihrun son of Mahnuš, who have prayed this prayer and (offered up) these devotions. Be there forgiving of sins for me.

O Abathur-Rama, O Abathur-Muzania [7]! Weigh me in thy balance, build me into thy building and count me in thy reckoning! Mahziel, Great First Word, which assured me sight in mine eyes, pour wisdom into my heart! Open the eyes of my understanding!

Haiašum, healer; [8] Kušṭa, and Yusmir healer of the *mana* and its counterpart, heal me (*preserve me*) from pains, from blemishes from hateful [9] curses, from a sickly body and from an oozing body.

O Yawar-Rba, Yur-Rba [10], Treasurer, king of worlds of light, free me, rid me of my sin, my trespasses, my follies, my stumblings and my mistakes, mine, Adam Zihrun son of Mahnuš who have prayed this prayer and devotions. Be there forgiveness of sins for me, and for my father and mother, and for my teacher [11], for my wife and children, for my priests and for all souls who stood for the Name of Life and were firm in the sign of Manda-ḏ-Hiia with a sincere and believing heart.

Yea, Life, verily Life [12] Life will be with the victorious.

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[1] *Zangaiia*, see p. 100, n. 3.

[2] See p. 62, n. 5.

[3] *Qnasia*, varr. *qnasia ḏ-mia* referred to also in D.C. 24, probably a form of torture or ordeal by water.

[4] *Zangiania* in all mss. for *zangaiia*, see n. 1.

[5] D.C. 53, p. 290 text, omits *rab* before *maksia*.

[6] A free translation. The *kušṭa* rite.

[7] Abathur the Lofty and Abathur of the Scales.

[8] D.C. 53 (Prayer 257) and D.C. 24 have *ḏ-kušṭa*, but D.C. 3 is probably right in omitting the particle. D.C. 53 has also *ḏ-Yusmir*.

[9] D.C. 24 *luṭata bišata* "evil curses".

[10] D.C. 53 (Prayer 257) has *Yurba* (one word).

[11] *Rbai*, the priest who initiated him into priesthood.

[12] D.C. 53 (see Prayer 258) makes this a separate prayer. Both in this and in D.C. 24 *'in hiia u'iin hiia*. (*Hiia* is both "living" and "life").

They (Life) will not condemn those who love Their name: they will be joined in holy union. Life for those who know, Life for those who believe, Life for beings who instruct us[1]). Life is established in its dwellings: Life is victorious over all works.

172 [2])

Now (*we beseech Thee*), Life, (*bestow*) Thy pity, Thy clemency, Thine attention, Thy compassion, Thine, Great First Life! Show pity, be clement, be attentive to and show compassion on this, my soul, mine, Adam-Zihrun son of Mahnuš who have prayed this prayer and (these) devotions. May there be forgiveness of sins for me. (Three times) [3]). For me and for my father and my mother, for my teacher and for my wife and my offspring, and for my priest and for whomsoever hath offered this bread and ritual foods. And for you, my fathers, my teachers, and my instructors and those who taught me the faith when ye supported me from the Left to the Right, may there be forgiving of sins for you. And ye shall say "Life is established in its dwellings".

And Life is victorious over all works.

173 [*The Šumhata*] [4])

The name of the Life and the name of Manda-ḏ-Hiia be pronounced upon thee! The name of the great mystic Wellspring is pronounced upon thee. The name of the great mystic First Palmtree is pronounced upon thee. The name of the great Šišlam is pronounced upon thee. The name of the great 'zlat is pronounced upon thee. The name of the great Yawar is pronounced upon thee. The name of Simat-Hiia is pronounced upon thee. The name of the great Yukabar is pronounced upon thee. The name of the *Mana* and his counterpart is pronounced upon thee. The name of the great Mystery, the mystic Word, is pronounced upon thee. The name of Shaq-Ziwa the great, the first, is pronounced upon thee.

The name of Sam, the pure, first-produced, beloved and first radiance, is pronounced upon thee. The name of the Life and the name of Manda-ḏ-Hiia is pronounced upon thee, Adam-Zihrun son of Mahnuš. May illness, malady, accidents, curses, vows and forfeitures [1]), pains, infirmities, violent fevers, the evil eye and the dimmed eye be loosed and removed from thee. They shall depart (rise) to the mountains and heights from thy body, spirit and soul, thy trunk and thy stature and (from) thine entire frame, thine, Adam-Zihrun son of Mahnuš, through the strength of my Father, their Father, Manda-ḏ-Hiia, through the strength of the treasure of the First Life and through the strength of Yawar-Ziwa and Simat-Hiia. And the name of Life and the name of Manda-ḏ-Hiia be pronounced upon thee.

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[1]) Cf. G.R. p. 419, *hiia lyadin hiia lsabrin hiia lgubria masbiranan.*

[2]) (D.C. 3 p. 215 text).

[3]) Read *tlata zibnia:* (D.C. 3 *klata nubia!*)

[4]) D.C. 3, p. 216 (text). De M. p. 1 ff "The Names."

174

I beseech the Life and my Lord Manda-ḏ-Hiia and the 'uthras and kings of the worlds of the light for a sponsor for this high mystery (*ginza*) so that no lacking or deficiency may appear therein. Should there be anything missing or deficient, do thou, O Hibil-Ziwa, (thou) great Fulfiller, supplement it from thy treasure which is not deficient and from thy plenty which lacketh in nothing. Rid it and loose it from its sins, trespasses, follies, stumblings and mistakes, (and) mine, Adam-Zihrun son of Mahnuš who have prayed this prayer and (these) devotions. May there be forgiving of sins for me.

O Sunday, receive it, save it, establish it and raise it up to perfection!

175

In the name of the Great Life.

Then, when she reacheth the Seven Mysteries, servitors of the Seven go forth towards her. They come and surround her and question her and say to her, "O soul, whence comest thou and whither goest thou?"

I say to them, "I come from the Body[2]), the name of which is the Earth and I am going towards the Good Consummation [3])".

They say to me, "Whose servant art thou and whose envoy art thou called?"

I say to them, "I am the servitor of the Beloved Consummation, and the envoy of the vast Ether".

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[1]) *Nidria ušalamata* are evils often mentioned in talismans.

[2]) The cosmic Body of Adam Kasia.

[3]) *Kimṣa* (see p. 119, n. 2.) here has certainly the meaning of final consummation.

Then they bless her (me) [1] and praise her and guard her and say to her, "Everyone who knoweth this saying will rise towards the Good Goal [2])" because they seek to grasp the mysteries of the Body. And they question her and then she riseth towards the Good Goal.

176

O King of all kings, O Father of all 'uthras; O Adatan and Yadatan; O Šilmay and Nedvay, ye guardian 'uthras of the jordan; O Hibil-Ziwa, great Fulfiller who deliverest us from evil plots and deliverest us from all that is evil and ugly, O high King of Light, thou wilt give me comeliness of body, compassion of heart, fullness of hand and integrity of eye. O Life, and my Lord Manda-ḏ-Hiia Thou deliverest me savest me and guardest me. O high King of Light!

177 [3]

In the Name of the Great Life.
Vines shone in the water
And in the jordan mighty they grew.
Ye are flourishing offshoots.
Messengers hither I bring you,
I give you great 'uthras.

I have twined for you and bring you
Garlands of myrtle and marjoram
For (lit. "in") the doors of the houses.

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[1] The poem veers constantly from the 1st to the 3rd person.

[2] *Kimṣa.* (?) See p. 158 n. 3.

[3] This prayer exists in several versions and appears to be very corrupt. Its use may elucidate the original meaning. It is recited when, at the Little New Year's Feast, priests hang wreaths of myrtle and willow on the door of every house. I venture on a reconstruction of the hymn as follows: —

(*From the fourth line*)

[*Messengers* (not a messenger) *I bring you.*]
Šgandia lhaka aitilkun yahbinalkun l'utria sagiia
Gadlilkun umatnalkun bbabia d-hilbunia
Klilia d-asa umarwa (*see note on this line*)
Yanqia gadlalkun umatnalkun
Alma lkimṣat almia brikinun
Yardna sagia brikinhun masbuta ḏ-labaṭla
Mn riš briš. (*cont. next page*).

I will rear up for you babes
And bring (them) to you.
We bless you unto world's end :
The full river (*yardna*)[1] hath blessed you
And the baptism which is unfailing
From beginning to end.

178

Kušṭa strengthen thee [2], my crown,
Kušṭa strengthen thee, my teacher,
Kušṭa strengthen thee, my turban,
Kušṭa strengthen thee, guardian of my turban,
Kušṭa strengthen thee, Great First Radiance,
Kušṭa strengthen thee, Great First Light,
Kušṭa strengthen you, my brother-priests,
Kušṭa strengthen You, Life, my Parents [3],
Kušṭa strengthen thee, my treasure,
Kušṭa strengthen thee, Guardian of my treasure!
We kiss thee with a pure mouth. (Sixty-one times)
In an inner vessel they concealed thee [4].
The Wellspring of living waters hath blessed thee,
And the Naṣirutha which emanated therefrom
Will be thine assuagement, it will be thy portion.
And treasure will arise to its owner.
And Thou, Life, wilt be victorious for ever and ever!
And Life is victorious [5].

(Note.) — The section which follows in D.C. 53 p. 200 begins in D.C. 3 p. 357 after the Blessed Oblation Prayers. It is the section which deals with marriage and with the newly-crowned priest. I translated

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(*cont.*) I suggest that the proximity of *marua* to *yanqia* led scribes to confuse *marba ḏ-mrabia yanqia*, D.A., p. 11, with the present line, especially as *marba* is pronounced marua. However, the verse is said at the New Year, when priests visit houses and distribute wreaths which are hung on doors of houses. My translation is free, based on this supposition.

[1] The rains fill the river at New Year.

[2] ASA in the sense of curing that which is sick, is unsuitable to the Mandaic form of greeting *kušṭa asiak*, especially as addressed to divine beings when "give thee thy full power" is implied by *asiak*.

[3] The cosmic parents, the Father and Mother.

[4] The *taga* (a silk fillet) is kept in a box.

[5] This prayer is repeated at putting on and taking off the "crown", see p. 28, n. 3.

the marriage hymns in *Biblica et Orientalia* no. 12, Pontificio Istituto Biblico, Rome 1950, but am glad to alter certain prayers, for second thoughts have improved the earlier translation. The first prayer, No. 179, is found in a slightly different version in the G. R. (See G. R. Lidzbarski's trs. pp. 271-2).]

179

My Lord be praised!
Kušṭa strengthen thee!
In the name of the Great Life
Sublime Light be glorified!

A. Come, Kušṭa, in kindness,
Light which goeth to the house of its friends.
B. Chosen art thou, pure one,
For thou establishest thy people in innocency.
G. Thou art a perfected selected gem 1)
Without flaw.
D. Thou art the Road of the perfect,
The path which leadeth up to the Place of Light.
H. Life art Thou, from eternity,
Who didst go and didst dwell in my true heart.
U. Woe to him who neither obeyeth nor listeneth to Thee, my Lord!
Whose path 2) lieth in courts of gross revelry.
Z. Thou art the armour of the perfect,
Truth without deviation.
Ḫ. Thou art wise and well-pleasing, my Lord,
For Thou teachest wisdom and faith 3) to all who love Thy name.
Ṭ. Well is it for him who heedeth and heareth Thee 4), my Lord,
And walketh his road following Thee.
Y. Thou art a day of gladness
In which there is no mourning or lamentation.
K. Thou art a Wreath of Purities (or "victories")
That is set on the heads of the enlightened.
L. Thou art a Tongue of Praise,

---

1) *Gimra*, see p. 11, n. 9.

2) D.C. 3 and D.C. 38 (p. 9, l. 5) both have *šabilḫ*. D.C. 53 like G.R. has *šbila* "path".

3) In G.R. "wisdom and praise". D.C. 38 agrees with D.C. 53.

4) Masculine in D.C. 53 and D.C. 38; feminine in G.R.

For every day thou praisest the Life.
M. Thou art the First *Mana* (Primal Mind),
Which Life constructed and built up.
N. Thou art the Light of Powerful (*Life*)
For thou didst go, and didst come to the world.
S. Thou art the Medicine that cureth pains,
The Healer who cureth all who love His name,
ʿ Thou art the Eye of the chosen righteous,
Which looketh daily toward the Life.
P. Thou art a Fruit of pleasant taste,
Which hath no blemish in it.
Ṣ. Thou art the First Consort [1]
An Espousal [2] that none preceded
Q. Thou art the First Cry:
The Life evoked Thee from its Nature.
R. Thou art the Teacher of head-priests,
And Thy glory resteth upon them.
S. The dead heard Thee and lived,
The sick heard Thee and were healed.
T. Thou turnest (to Truth) the elect righteous,
Men who have laid hold of and believed in Wisdom,
Good men, proven and perfect;
Truth dwelt in their hearts.
Life is renowned, (and) victorious.
And victorious the man who goeth hence.

180 [3]

In the Name of the Great Life!
'Uthras assembled and Dwellings [4] came together
And they set up a throne for Yawar, King of 'uthras,
They set up for Yawar, King of 'uthras, a throne,
And placed on his head fresh wreaths.
And his light shone forth over 'uthras and dwellings.

---

[1] Or "association". The reference here is undoubtedly to the Father-Mother union at creation.

[2] *Niṣubta* here is better translated thus. It is used poetically for "marriage" or "bride". See p. 135, n. 2.

[3] M.L. p. 232. These prayers describe the investiture of Manda-ḏ-Hiia and are read for the investiture of a new priest and also for the bridegroom. See Š.ḏ-Q. p. 45, n. 1.

[4] *Škinata:* probably the cult-huts, personified.

The 'uthras and dwellings that beheld the radiance of Yawar,
king of 'uthras,
All flocked towards him, they all flocked towards him,
And laid their pure right hands on him and blessed him
With the great blessing wherewith Yawar-Ziwa the king
Was blessed in his dwelling (*škinta*)
And Life is victorious.

181

In the name of the Great Life!
On the day that they clad Manda-ḏ-Hiia in his vestment,
His radiance shone forth over worlds of light.
His brilliance shone forth on worlds of light,
And the worlds of light that beheld his radiance
All gathered to him, all flocked toward him,
And opened their mouths and blessed Manda-ḏ-Hiia,
Saying to him, "Blessed is thy radiance
That shineth over the waters!
How bright is thy radiance!
Thine appearance giveth out light and becometh not dim!"
(*Give him to drink*) [1]

182

In the name of the Great Life!
On the day that they tied the girdle on Manda-ḏ-Hiia,
His radiance shone forth over 'uthras and Dwellings.
The 'uthras and dwellings that beheld Manda-ḏ-Hiia's radiance
Were all afraid of his radiance,
At his radiance all were in awe,
And all gathered to him, all flocked towards him
And laid their pure right hands upon him
And blessed Manda-ḏ-Hiia, saying to him
"Blessed art thou, our father, Manda-ḏ-Hiia,
And blessed is this girdle wherewith they have girt thee!"
(*Give him to drink.*)

---

[1] The *hamra* (wine) given to a bridegroom is water into which grapes or raisins (symbolical of female fertility and of the Mother) and dates (symbolical of male fertility and of the Father) have been macerated into freshly drawn water.

183

In the name of the Great Life!
On the day that they invested [1] Manda-ḏ-Hiia with the tunic [2]
His radiance shone forth over 'uthras and dwellings.
The 'uthras and dwellings that beheld the radiance of Manda-ḏ-Hiia
All gathered towards him, all flocked towards him,
Laying their pure right hands upon him,
Blessing Manda-ḏ-Hiia and saying to him
"Blessed art thou, our father, Manda-ḏ-Hiia,
And blessed is he who hath transferred to thee these vestments
For all the worlds which behold thee
Are awestruck at thy radiance.
(*Give him to drink*)

184

In the name of the Great Life!
On the day that they invested Manda-ḏ-Hiia
With the stole [3], Šamašiel,
Three hundred and sixty wellsprings of radiance sprang forth therein,
Three hundred and sixty wellsprings of radiance sprang forth.
And the radiance of the wellsprings was visible at the jordans.
And the (*radiance of the?*) jordans and the radiance of the wellsprings is bright
And illumineth all the worlds of light.
(*Give him to drink*)

185

In the name of the Great Life!
On the day that they set the crown on Manda-ḏ-Hiia
His radiance shone forth upon the Houses [4],
Upon the Houses his radiance shone forth.
And He (that is) King of 'uthras, on beholding
The radiance of Manda-ḏ-Hiia's crown,

---

[1] Lit. "planted", "transferred" = "conferred on".

[2] The long tunic worn by a Mandaean (whether priest or layman) is called the *ksuia* or the *sadra*.

[3] A long strip of white cloth used sling-wise by the priest whilst baptising to secure the staff which he plants in the river-bed, from falling or floating away. This frees his hands. See MMII, p. 31 ff.

[4] *Hilbunia* = "eggs" (a *bita* is an egg, and *bit* "a house"). See p. 121, note 4.

Leapt up from his throne; he arose,
From his throne he leapt up, stood up,
And the three hundred and sixty thousand 'uthras
With the King, stood and, laying their pure right hands
Upon him, they bless Manda-ḏ-Hiia, and say to him
"Blessed art thou, our father, Manda-ḏ-Hiia,
And blessed this crown which they have set on thee.
All worlds thereby shine from end to end.
(*Give him to drink*)

186

In the name of the Great Life!
On the day that they invested Manda-ḏ-Hiia with the *šarwala* [1]) Nṣab,
His radiance shone forth over the Houses,
Over the Houses his radiance shone forth.
His radiance shone forth over the Houses.
And the *niṭufiata* [2]) (heavenly spouses) who beheld Manda-ḏ-Hiia's radiancy
Say to one another: "Whence cometh this radiance that shineth upon us?"
And a Youth standing in their presence said to them,
"This is radiance emitted by Manda-ḏ-Hiia's *šarwala*, Nṣab".
And all the heavenly women [2]) standing on the roofs,
Bless him and say to him, "Blessed art thou, our father,
Manda-ḏ-Hiia! and blessed be he
Who invested thee with these vestments!
This their radiance is surpassing!"
(*Give him to drink*)

187

In the name of the Great Life!
On the day that they invested Manda-ḏ-Hiia with the staff (*margna*),
Its radiance shone forth on the jordan.
The jordan that beheld the radiance of Manda-ḏ-Hiia's staff
Leapt and rejoiced in the radiance of Manda-ḏ-Hiia

---

[1]) The ritual leggings, part of the *rasta* or ritual dress.
[2]) Lit. "Drops", see p. 37 notes 1 and 4.

And said to him, "How abundant is thy jordan!
The fruits and grapes and trees that are by it
Will be established.
Great is thy glory, and thy Root shall be preserved
From beginning to end".
(*Give him to drink*)

[Read these prayers for the staff and the crown both for a priest who celebrates a *masiqta* (*for the first time*) and for a bridal pair and chant these hymns.]

188

In the name of the Great Life!
I twined a wreath of myrtle and marjoram
And set it on the head of Yawar, king of 'uthras
And said to him, "Rejoice, Yawar, rejoice in thy living wreath,
Rejoice, Yawar, rejoice in the Spouse [1]
Of brightness who hath been bestowed on thee.
Rejoice, Yawar, rejoice
At the kingdom [2] that is bestowed upon thee.
Rejoice, Yawar, rejoice in the jordans
That they made flow for thee.
Rejoice, Yawar, rejoice in Šahrat [3],
The Cloud of radiance who is bestowed on thee.
That floateth and floweth onward in thy jordan
From its source to its end [4].

189

In the name of the Great Life!
Who, amongst the 'uthras, was it,
That placed the Wreath of the Great (Life)
Upon his head?
The *Tannas* [5] and the *Niṭufiata* [6] embrace one another
In the shade of the Wreath.
In the shade of the Wreath they embrace one another

---

[1] Lit. "cloud" see p. 37, n. 4. The wreath is the "consort" or spouse of the *taga*, "crown".

[2] *Malkuta*. Or, better perhaps, "kingliness", i.e. status of kingship.

[3] So in all my mss. M.L. has Šarhat.

[4] See Š-ḏ-Q. p. 47, n. 3.

[5] Tannas (*tania*), see p.9, n. 1. and p. 12, n.6.

[6] *Niṭufiata*, "Drops", see p. 37, n. 1.

And they lay their pure right hands upon him
And bless him with the mighty benediction
Wherewith Yawar was blessed
In the Place of Light.

190

Our father, they made thee chief in Tarwan
And gave thee authority (lit. "word "or" speech") in the place of Light
Yawar set a crown upon thee
In the radiance whereof 'uthras shine,
'Uthras shine in its radiance
And the planets are in fear of it.

191

On thee, our father, they have conferred a pure sovereignty
And a command which the Great (Life) hath entrusted to thee.
They have given thee a banner of radiance,
By which all the worlds of light are illumined.
They have given thee a staff of living water,
A rod by which all rebels shall be laid low.

192

Who hath sent thee, new king,
Cause 1) of all these rites?
Thou hast illumined the world of Ether
And brightened the whole earth from end to end.

[193 2)

Who sent thee, new king
That sitteth in the *saka* 3) of his teacher?
Thou hast watered it with a great watering (?) 4)

---

1) Lit. "that from thee all these doings take place".

2) The scribe of D.C. 53 has omitted No. 193, but, a repetition of these hymns includes it as No. 308. It is inserted here in its proper place.

3) *Saka* is translated *Bereiche* by Lidzbarski, p. 242, l. 10 of the translation. *Rbiẖ* (quite plainly in the mss.) refers to the teacher. The word probably means that the novice is still under the tutelage of the priest who has initiated him. In Ṣ.ḏ-Q. I translated "booth", but *saka* is philologically unlikely to be the *sukkah*.

4) Af. MSA (see Af. ܡܣܐ). Or (equally) "hast consolidated it by a great solidification". The former meaning seems the likelier.

And thou hast illumined and ordered
The 'uthras in their dwellings (*škinata*)
From end to end.]

194

Our father, Šihlun-Ziwa, rejoiceth in his crown
And the Mighty (Life) rejoiceth in His Word.
The Dwellings of the Mighty (Life) rejoice and are glad
With King Yawar-Ziwa who hath planted thee [1]) (here).

195

Our father, They will guard thy wreath for thee,
And the fellowship of the Great Life will rest upon thee.
Thine eyes [2]) shall enlighten thee, good one,
For as chief of the communion of Life [3])
Thou camest hither.

196

Our father, thy wreath is from the Vine Ruaz,
And the being who twined it is from the Place of Light.
Our father, the perfume of thy wreath is pleasing,
Like (*the fragrance of?*) the great Anuš-'Uthra in his Dwelling.

197

Planter of Plants, plant it (*or* "him") [4])
Twiner of wreaths, twine it [5])
Establisher [6]) of purities, establish
The bridegroom [7]) N. and make him prosperous.

198

I am small amongst 'uthras,
And a babe amongst Rays-of-Light;
Yet I grow great and my soul waxeth great,
For I have drunk water from the mouth of the Euphrates

---

[1]) *Nṣablak* in most mss: M.L. *nṣablun*.

[2]) *Ainak*.

[3]) The exact meaning of this phrase is doubtful. The prayer is also intended for the bridegroom, hence the translation I gave in Š. ḏ-Q "Because thou comest hither for the chief function of life-union", is too free a rendering.

[4]) Either the plant for the wreath, or the new priest or bridegroom; possibly both are included.

[5]) If the priest is meant — "make him great".

[6]) Read *mtaqnanin*.

[7]) If a priest, "the priest N."?

199

May pure guardians guard thee,
May thy root be raised up and flourish exceedingly,
And thy doings be made prosperous.
And mayst thou rise up and behold the great Place
The House of Perfection.
And Life is victorious.

[These (*antiphonal*) hymns are to be recited over a priest who celebrates (*for the first time*) a *masiqta*, and over bridal pairs(?) These are prayers for the vestments and clothing (investiture) which I have copied who am poor, lowly and striving, small amongst my brother-ganzivri and priests, kissing the shoes on the feet of Naṣoraeans. I endure the world's persecution with a faithful and believing heart. I copied for myself so that there might be a commemoration for me on earth, and yonder in the mighty and lofty worlds of light. A slave, am I, who is all sin. I am Rabbi Adam-Yuhana son of Sam son of Bihram son of Sa'dan son of Msa'ad known as Kamisia, Riš-Draz by name. I copied for myself so that I might work and succeed, I copied from the *qulasta* of the skilled craftsman Baktiar grandson of the skilled craftsman 'Aziz son of Kiria son of 'Aziz son of Faruk of the sons of the Dihdaria, Sabur by name. It had been copied by the great, lofty and honourable R. Ram-Yuhana son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam known as Manduia, (family) name 'Kuma. He had copied it from a *qulasta* which R. Ram-Yuhana had also copied for himself — the son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam, name 'Kuma. He had copied it for a "perfect" [1] craftsman Hadaiat son of craftsman Qasim son of Hadat son of Bihram son of Zakria of the children of the Dihdaria, Sabur by name. He copied from the *qulasta* of the great, lofty and honourable ganzibra, a reliable and tested (*priest*), a paragon in "treasure", and a high-(minded) and liberal dispenser (*or* "copyist") of his Naṣirutha (priestly wisdom), namely, R. Sam-Yuhana son of R. Yahia-Adam son of Bihram-Zihrun son of Adam-Yuhana son of Zid son of Sam son of Bihram son of R. Adam, 'Asikir by name. He copied for himself from a *qulasta* which was (also) copied for himself by R. Sam-Yuhana son of R. Yahia-Adam son of Bihram-Zihrun son of Adam-Yuhana son of Zid son of Sam son of Bihram son of R. Adam son of R. Mhatam son of R. Baktiar son of R. Yihia 'Asikir by name; who copied from the *qulasta* of R. Yahia-Yuhana son of R. Ram son of Yahia-Baktiar son of Adam-Mhatam son of R. Bihram-Br-Hiia, Kuhilia by name. He copied from the *qulasta* of his father, (*who was also*) his teacher (*i.e. initiated him into the priesthood*) and put the crown on his head (*made him a priest*), R. Ram son of Yahia-Baktiar son of R. Adam-Mhatam son of R. Bihram-Br-Hiia, Kuhilia by name. He copied for himself from the *qulasta* of his teacher and also copied it for the great, lofty, and respected, the reliable and tested ganzibra, R. Yahia-Mhatam son of the father of ganzibras R. Sam-Adam son of Zakia son of Ram son of Yahia son of Adam, known as Manduia, 'Kuma by name. He had copied from a *qulasta* which his brother had copied for himself, R. Sam-Yuhana son of R. Sam-Adam son of Zakia son of Ram son of Yihiia son of Adam, known as Manduia, 'kuma by name. That he copied from the *qulasta* of R. Yuhana son of Sam son of Adam son of Zakia son of Zihrun son of Adam-Šitlan son of Yahia-Anuš son of R. Baian 'Asikir by name, which was copied by the great, lofty and respected R. Mhatam-Zihrun son of Br-Hiia son of R. Baktiar son of R. Adam-Bihram son of R. Yahia, Kuhilia by name — may Manda-ḏ-Hiia forgive him his sins! — from the *qulasta* of R. Ram-Bayan son of Sam-Daudania which had been copied by R. Paiiš son of Baktiar son of Sam son of Zihrun son of Adam, Furayih by name, from the *qulasta* which was copied for himself by R. Yihiia-Šaiar, Tutu by name. He had copied from the *qulasta* that had been copied by Zihrun-Baktiar son of Adam the Deaf, who had copied it for his pupil Sam-Bihdad son of Bihram-Gadana. That was copied by Bahran son of Adam-Zihrun son of M'ailia, from his own *qulasta* which was copied from the *qulasta* of Yahia-Baktiar son of Yahia-Baz, copied by his nephew, he was his teacher — R. Adam son of Zihrun son of Yahia-Baz. And Adam copied from his own *qulasta* copied from the *qulasta* of R. Adam-Abulfaraz son of Bihram-Šitil-Barubai, which Adam-Zihrun copied a second time. His father copied it, Yahia-Yuhana-Bihdad son of Anuš-Mu'ailia, who copied it for Sam-Zakia and Anuš, sons of Br-Hiia, who copied it for Yahia-Zihrun son of Anuš who copied it for his pupil who copied it for for Bihram-Zakia son of Zihrun-Sakara, from the *qulasta* of Anuš-Mu'ailia son of Anuš-Bihdad who copied it for himself a second time from the manuscript of Bayan son of Zakia and his mother was Haiuna daughter of Yahia, which they copied from the library that was placed with them, from Ṭib, the town. And Ramuia son of 'Qaimat was its compiler in it (*that city*). Ramuia copied from Šganda son of Yasmin and Šganda copied from Zazai-ḏ-Gawazta son of Hawa. His father was Naṭar. And Zazai copied from the scroll of the First Life. And Life is victorious, and victorious are Hibil-Ziwa and his helpers, Hibil, Šitil, and Anuš. *Finis.*]

---

[1] See p. 70, n. 1.

[In the name of the great First Strange (*Not-of-this-world*) Life, from worlds of light, the Ineffable [1] who is above all works, be there health, purity, strength, soundness, speech and a hearing, joy of heart and forgiving of sins for me, Adam-Yuhana son of Mahnuš. And for my father Sam son of Anhar, and my mother Mahnuš daughter of Hawa-Simat, and for my wife, Hawa-Simat daughter of Maliha. And for my offspring, Adam-Yuhana and Šarat-Mamania the children of Hawa-Simat. And may our thought, our mind, and our intelligence enlighten us about the treasure of the First Life in these hymns and chants (called) "When the Proven One, Pure One went". *Finis.*]

200

In the name of the Great Life
Sublime Light be glorified!
(Lo) the Voice of Life from the fruits
And the voice of radiant-light from afar;
The voice of 'uthras from the Land of Light
Who speak in their sublime voices and say,
"Whence came we into being? By whom was implanted
Our power of reproduction? [2] Why was it implanted,
Our reproductive power? Our form, what doth it resemble?
Whence springeth our strength, that lofty strength
To which all the worlds cannot attain?
Whence came our voice, a pure voice
That is other(-worldly [3]), clear [4] and dignified [5]) ?

---

[1] *Yatiria* could refer either to the worlds (*almia*) or to the Great Life (*hiia rbia*). It is difficult to decide to which the adjective belongs. See p. 1, n. 1.

[2] See p. 135 n. 2 and P.S. Supp. under نرخط. Here the question concerns the urge to reproduce, the vivifying principle, especially in reference to sex. This is a marriage hymn.

[3] *Šanai* = "other", "strange", "changed" etc.

[4] *Baiar* "luminous", "shining", "clear.

[5] *Mitraurab* (Palpel and Ethpauel of RAB) "magnified", glorified", "magnificent" etc.

Our praise is praise of the Great (Life),
And our form is in the likeness of the Place of Light.
Whence cometh our strength, lofty strength
To which all the worlds cannot attain?
Our voice is the pure Voice by which the bridegroom is summoned
Into the *škinta* [1]) in which 'uthras [2]) are sitting,
And he is instructed.
The king of 'uthras [3]) came,
He set off and came, the king of 'uthras
To the *škinta* in which the 'uthras sit.
He said to them "About what have ye been instructed,
(O) 'uthras?"
"About the *Mana* that is within the Occult,
About the *Mana* that came into being in the Hidden,
And about the Radiance that gloweth
In a hidden place".

201

O hang up [3]) light, let lamps of glory be hung up therein!
"Whose is this brightness? From whom cometh this light?
From whom doth this effulgence
That is vast and boundless emanate?"
"This is the radiance of Hibil,
This is the light of Šitil,
This is the effulgence of the great 'uthra Anuš,
Which is great and boundless."

202

The radiance of Hibil is beauteous,
The light of Šitil is bright.
And this is the effulgence of the great 'uthra Anuš
That is great and boundless".
O hang up light!
Let lamps of glory be hung therein!
O hang up light,
Let lanterns of light be hung therein!

---

[1]) The reference is to the heavenly cult-hut (or wedding-booth in which the priests and bridegroom sit for the ceremony).

[2]) I.e. the priests, who represent the 'uthras.

[3]) *Talai* Imperative, feminine: A female attendant is addressed.

203

"This building 1), whose is it?
Whose is it, this building?
This building, whose is it,
That hath so sweet a fragrance,
Whose fragrance is so sweet
And in which fair trees are set?"
"This is Yawar's building,
This is the building of Yawar,
This is Yawar's building,
This, whose fragrance is sweet,
This, so sweet of odour.
And wherein fair trees are set".
Enjoy the perfume of the trees,
For the fragrance of Yawar hath rested upon them.
Enjoy the fragrance of the trees,
For the fragrance of Manda-d-Hiia hath rested on them."
O hang up light.
Let lamps of brightness be hung therein
O hang up light,
Let lanterns of light be hung therein.

204

They sent Hibil-Ziwa to make report 2)
Unto the 'uthras who sit there.
And he said unto them,
"From the Radiance proceeded Light,
And from Light proceeded Ether:
Ether proceeded from Light,
And glory 3) is manifest to the 'uthras
Who are sitting here".
"Sweet is thy voice, youth Hibil,
When thou speakest in the garden of Adam

---

1) The *'ndruna* or *škinta* in which the priests who perform a marriage sit is a light booth built of reeds and intertwined with myrtle and roses, so that it has a pleasant perfume.

2) This is a reference to the marriage ceremony. Here Hibil-Ziwa is the prototype of the priest sent to report that the bride is properly attired etc. to report that the bride is properly attired etc. (See Š. ḍ-Q.)

3) Or "companionship", "fellowship". Lidzbarski translates Glanz.

And chantest sublime hymns.
Sweet is thy voice! and its sound went thither".
And Life is victorious.

205[1]

When the Proven One, the Pure One, went
To the Place where perfected (beings)[2] dwell
— Great is he, the Good (Spirit)! —
Towards his Father[3] was his course set,
His course was set towards his Father,
To say to Him that which was sublime and ineffable
In the Occult Place.
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
A Home of splendour[4] (and) glory[5]
Shall be founded therein,
Glory will be enshrined therein,
And 'uthras will seek one another in prayer,
'Uthras will pray to one another,
Each one will glorify his his brother,
His brother each one will glorify,
By counsel which goeth thither from thee".
"Thou art empowered, great Spirit!
Go, shed glory there,
Go, shed glory there: let them be glorified
With the glory that is Ours and thine.
They shall be glorified with that glory,
And receive the blessing that we have sent them.
The blessing we have sent them they shall receive,
They will grasp Thy benefaction,
It shall be so that 'uthras may know
That thou art the greatest of all the 'uthras;

---

[1] Lidzbarski omits this prayer till the lines *Šaliṭit anat rba ʿzil* (see M.L. 249 : 1).

[2] So literally. In Š. ḏ.-Q. 4. : 4. I took *tušlimia*, a plural, to be an epithet for the Great Life (also a plural). Several passages in this group of prayers confirm my original idea, that the Great Life is meant.

[3] Plural, because he is speaking to the Great Life.

[4] See op. cit. p. 54. n. 1.

[5] Or "honour".

For thou hast opened up and shown to them
And bestowed on them radiance and praise".
"I went thither, thither went I,
And shed upon them a blessing.
The blessing that I shed upon them
They receive, and in their blessing
We bless Thee 1): We bless Thee with
A benediction, with theirs,
They will glorify Thy praise,
(And) will be glorified by Thy praise.
By Thy Word they will be raised up,
They will be raised up by Thy Word,
And from (*that which is*) Thine
They will not depart".
Priests bless the great (*spirit*) in secret
And bless the great (*spirit*) who honoured them
And honour dwelt upon them.
And Life is victorious 2).

May there come One from Thy radiance before me
And One from Thy light behind me!

206

(*The alphabetical prayer on pp.* 161 *and* 162 *is repeated here*)

207

In the name of the Great Life
Sublime Light be magnified!
A Vehicle 3) am I, a small one,
Light rested on my thought.
I travel on, I go on,
I and the life's traveller whom they bound to me.
I spoke to her, to life's travelling-companion
Whom they joined to me, saying,

---

1) The 2nd. person plural indicates the Great Life.

2) Only the latter a part of this poem is in M.L. p. 249, l. 1 ff.

3) The word *'gla* is derived from the root 'GL "to roll, עגל hence an *'gla* עָגְלָא is a "roller", "wheeled vehicle". The idea of motion is conveyed. Here, in *'gla*, the last meaning is possibly a typical Mandaean pun on one meaning of the *mana*. It is here, therefore, the *mana*, rolling onward on its life's journey. (The other possible meaning "calf" is, of course, unlikely).

"I travel[1]) by my own strength;
(But) thou, in whose strength dost thou journey on?"
She spoke, the life-traveller that is they joined to me
Saying to me, "Just as thou travellest onward
By thine own strength, I (*travel*) by faith.
Kušṭa (*ruleth*) my heart [2]), my eyes are
The eyes of Radiance.
And my heart hath been tested by chosen ones".
We entered into garments and covered ourselves
And the act of reproduction was brought into being.
The act of reproduction came into existence
And elect ones began and will be established.
Life is renowned (and) victorious
And victorious the man who went thence.

208

In the name of the Great Life
Sublime Light be magnified.
His nuptial couch is spread for the bridegroom
And bowls of wine are mixed for him.
The bridegroom's bolster is clods of earth,
(Earth) the bridegroom's pillow, his vault is the sky.
The bridegroom's robes are of pure .... [4])
The bridegroom's girdle is all of well-springs,
Full of wellsprings of radiance, light and glory.
The bridegroom's tunic is of foaming waters,
The bridegroom's wreath is of a pure kind of vine,
The bridegroom's staff is of camel-thorn tree [5])

---

[1]) This prayer is said whilst walking from the marriage booth to the bridal chamber.

[2]) D.C. 38 *lbab* like D.C. 53. D.C. 3 *lbar*.

[3]) I must stress that my translation of these curious and obscure poems is tentative. When translating D.C. 38 (Š.ḏ-Q.) p. 53) I took the "fellow traveller" to be the *dmuta*, the prototype, or spiritual counterpart. It seems to me now that the reference is to the bride.

[4]) In Š.ḏ-Q. (p. 15, l. 10) I assumed that D.C. 3's *ruhzan* was correct, and therefore suggested that the word was *ruhṣan* from RHṢ "to wash, perform lustration". D.C. 53, however, like D.C. 38, has *quhzan*. Arabic قهز *qahz* or *qihz* = "a cloth of wool and silk". The context suggests a rough cloth of some kind. It is possible, however, that my first conjecture, based on D.C. 3, was correct.

[5]) A flowering and highly scented shrub or tree common round the Mediterranean and in the Middle East. Its leaves are shaped like the print of a camel's foot in sand.

And they say "Come, that we may make
A great wedding-feast for the bridegroom
As hath been commanded us by the Great (Life),
To make his appearance bright,
To prosper him from beginning to end
And cause good fortune to rest upon him.
And we will say unto the bridegroom, hymning him,
"Rejoice, Bridegroom, rejoice,
Rejoice in thy living wreath!
Inasmuch as thy wreath is fresh,
Thine appearance shall be bright
And thou shalt be confirmed in the happiness (*lit.* "*glory*)
Which the Great Life hath sent thee".

209

They bring in white flour by the *khor* (heap)
They enter with sacks of fine meal and (*household?*) requisites[1],
And finest flour[2] without measure.
Sheep arrive in flocks, and numberless oxen.
They bring in myrtle by the load,
And trails of jasmine in bunches.
Okes of gold they bring in,
And silver tied up in moneybags;
Precious stones and pearls,
All the handiwork of craftsmen;
Oil and wine, all collected by experts.
All of them — a thousand standing on the ground
And two thousand standing on the roofs.
(And) the thousand thousands of 'uthras
Standing by the bridal-canopy, say,
"Come, let us make a great wedding-feast for the bridegroom,
As hath been commanded us by the Great (Life),
To make his appearance bright,
And to make him prosperous from beginning to end.
To cause good fortune to rest upon him.
And we will hymn the bridegroom, saying to him,
'This radiance, whose is it?
This light, whose is it?

---

[1] *Šilia* = requests, desires (things asked for or needed) needs, requisites.
[2] *simad:* סְמִידָא ? Or *simat* "treasure" ?

This effulgence, that is great and boundless,
Whose is it?'
"This radiance is Hibil-Ziwa's, this light is Šitil's;
And this effulgence is of Anuš the great 'uthra,
So great and boundless".
"The radiance of Hibil is beauteous,
And the light of Šitil bright,
And this effulgence of the great 'uthra Anuš,
Is great and boundless".

210

Sun in his majesty bowed down before the bridegroom
And shed some of the rays of light which clothed him
And clad the bridegroom therein and said to him,
"I and my warriors and doughty men,
Will stand and take care of thee
From beginning to end".
Moon, lord of crown and wreath,
Placed his crown and wreath on the bridegroom,
And said to him "Our father, thy wreath is the wreath of 'uthras,
And thine ardour [1] proceedeth from the strength of Radiance.
The king of 'uthras that beheld thee
Removed his robes of radiance;
He clad thee therein and said to thee,
'How lovely are thy robes!
Thine appearance is bright, and shall be confirmed".
Mars, lord of arms and war, put on his armour
And war-harness and standeth before the bridegroom's bridal-canopy.
And slayeth devils and demons,
Putting an end to and slaughtering his foes,
And he said to him "I, with my warriors and mighty men,
Will stand here and will guard thee from beginning to end.'
Mercury, learned and wise, instilled some of his wisdom
Into the heart of the bridegroom,

---

[1] D.C. 3 has *šugandak*, D.C. 38, like 53 *šgandak*. The word is an obvious substitution of a familiar word for one unfamiliar, probably a word derived from the root ŠNG which appears only in *Ṣingilan 'utra*, the name of a spirit. In Syriac ܫܓܢ = to be in love and ܫܓܢܬܐ (variously vocalised) = love, desire, passion.

And hymned the bridegroom and said to him,
"Who sent thee, new-made king?
These doings all take place on thine account.
Thou hast brightened the Ether-world
And hast made the whole world better
From one end to another".
Jupiter, Son of the water, bringeth his vesture to the bridegroom
And hymned him and said to him,
"Thy vesture, our father, is the vesture of 'uthras,
And the light thrown upon (thy) shoulders
Will make thee (weigh) light [1]) our father, in the Scales.
And sealeth thee with the Pure Sign".
Saturn, in his beauty and his ruddiness,
Bringeth his smock to the bridegroom.
And he hymned the bridegroom and said to him,
"O 'uthra in whose resplendence Naṣoraeans exult,
Vaunting themselves in the Word,
The world of light vaunts itself about thee,
(And) about the king Šihlun-Ziwa(?) who hath transplanted thee."
Venus, Lady of Beauty and Desire,
Brought her wreath and girdle-string to the bride,
Which they placed on the head of the bride;
And they hymned the bride and said to her,
"O crowned bride, who sittest upon columns of water [2]),
Rejoice, and rejoice in the spouse who hath taken thee to wife,
And rejoice in thy living wreath.
Inasmuch as thy wreath is living (refulgent)
So shall thine appearance shine,
And thou shalt be preserved until world's end."
And Life is victorious, and victorious the man
Who goeth hence.

211

In the name of the Great Life
Sublime Light be magnified.

(Refrain)

I and the bridegroom's groomsman
Are the straps of his sandals
And the poles of the bridal canopy.

---

[1]) It is easy to confuse the 2nd. sing. Imperfect of QLL with TQL.
[2]) See Š.ḍ-Q. p. 58 n. 5.

I and the bridegroom's groomsman
Washed in the waters of the sea: in the waters of the sea we washed

We revealed not our secret to the sea,
To the sea we revealed not our secret.
Nor did we broadcast our wisdom to the wilderness!

O crowned bride, who was it,
Fruit that is crowned for bridal [1], who
Revealed our secret
And broadcast our widsom in the wilderness?
Perchance Sun revealed our secret
And broadcast our wisdom in the wilderness?
(*Nay!*) Sun revealed not our secret
Nor bruited our wisdom in the wilderness.
Sun, of whom ye spake,
Rose at dawn and set at dusk,
Sun revealed not our secret
Nor broadcast our wisdom in the wilderness!

(*Refrain "I and the bridegroom's groomsman" etc.*)

O crowned bride, who was it?
Fruit that is crowned for bridal, who
Revealed our secret and broadcast our wisdom in the wilderness
Perchance Moon revealed our secret
And broadcast our wisdom in the wilderness?
(*Nay!*) Moon revealed not our secret
Nor broadcast our wisdom in the wilderness.
Moon, of whom ye spake,
Rose at dusk and set at dawn.
Moon revealed not our secret
Nor broadcast our wisdom in the wilderness.

(*Refrain repeated*)

O crowned bride, who was it?
Fruit crowned for bridal, who
Revealed our secret and broadcast our wisdom in the wilderness?

Three 'uthras [2] not of this world revealed it.

---

[1] See P.S. Supp. ܟܠܠ.

[2] The three ʿuthras, Hibil, Šitil and Anuš.

They are like one another in stature and dimension,
They are clothed in one (*and the same*) radiance
And one light is spread over them all.
When they speak, the speech of these good beings is one,
Like the speech of Mighty Beings
In the Great Place, the House of Perfection.
Betwixt them there is no hatred,
Quarrelling or division.
Life is renowned (and) victorious
And victorious is the man who goeth hence.

212

In the name of the Great Life
Sublime Light be magnified.
There is a Vine for Šitil and a Tree for Anuš [1])
Šitil hath a Vine yonder
In thee, Land of the Leal,
Laden with reward, laden with oblation and laden
With Naṣirutha. The tendrils that are at the leaf-ends
Bore prayers, hymns and sublime recitations.
When I rose in my place
I made a request that was great;
I asked that a tall ladder be given me
That I might place it against the Vine for ascent,
Against the Vine for ascent I might place it,
And might mount into my Vine,
Might wax great and grasp its foliage,
Might eat, be refreshed by its shade
And enjoy its leafiness,
Might twine me a wreath of its tendrils
And place it on my head.
When I rose in my place, they granted the request I made.
They gave me a tall ladder that I could set against the Vine for ascent.
Against the Vine for ascent I placed it.
I rose into my Vine, I waxed great, I grasped its foliage,
I ate, was refreshed by its shade and enjoyed its leafiness;
From the tendrils of my Vine I twined a wreath

---

[1]) Šitil (Seth) and Anuš in this poem symbolise the soul and human spirit which compose the personality.

And set it upon my head.
The worlds gathered together, the generations assembled,
Twiners twined (wreaths) in imitation of my wreath,
They twined that which had no resemblance (*to it*).
They went, they put vines (*vine-leaves?*) on themselves
And they say, "Man, whence is thy wreath,
And whence (came) the being who twined it?"
To them I reply, "Vanish, begone from my presence,
(Ye) dead, wicked ones who beheld not the Life!
As for me, my wreath is not from here;
The being who twined it is not of this world.
My wreath is of the Vine Ruaz
And the Being who twined it ¹) is from the Place of Light.
The Being who brought it and set it on my head
Is from the Eternal Home ²)".
Renowned is Life Victorious
And victorious the man who went hence.

213

In the name of the Great Life
Sublime Light be magnified!
I am a *mana* of the Great Life,
A *mana* am I of the Mighty Life,
A *mana* am I of the Great Life,
A *mana* that emanated from *Manas* ³)
A *mana that* proceeded from *Manas* ³)
That went towards two lawful spouses ⁴) of this world.
I came and I opened living waters
And gave them to the terrestial pair to drink
I opened living waters and gave of them
To the bridal pair of this world to drink.
I sowed in them pregnancy and birth
And with sexual desire I enflamed them
And caused love to dwell in both of them.
With Kušṭa ⁵) I spread them a bed of leaves

---

¹) Three words missing from D.C. 53.

²) See p. 2, n. 2.

³) I translated this "the Mana" in Š. ḏ-Q., because the plural here might denote the divine Being.

⁴) *Kišria* "legally-joined-together" i.e.: (allowed by ritual law).

⁵) Here "troth", "vow" i.e. the marriage pact cemented by oath.

That were from (*living?*) [1] trees,
They will live and be happy and I, the Messenger Hibil,
Have performed and arranged
That which my Father [2] commanded me.
And Life is victorious, and victorious the man
Who went hence.

214 [3]

In the name of the Great Life
Sublime Light be magnified.
A. Thou art come, Pure Pearl, who hast illumined dark hearts!
B. Radiance sought to be [4], and Light to awaken.
G. I laughed at the planets, at what they plotted and did.
D. I sojourned amongst them, but they, the Seven,
Knew not about me.
H. There shall be benefaction for the Elect who loved the Life.
U,W. Woe to the planets that scheme evil against my Chosen ones.
Z. He is the Great Radiance,
The Light which hath no limit.
Ḥ. He is the first Life
Before Whom none existed.
Ṭ. Well is it for him who obeyeth
And hearkeneth to Thee, my Lord!
And walketh his road behind Thee.
Y. He is the great Yura [5]
Like a soul when she cometh from the great House of Life.
K. He is the pure Wreath which they set
Upon Hibil in his *škinta*.
L. My heart beseecheth the Life
That He, the Life, will seek me in His *škintas* [6].

---

[1] Some adjective is missing, *hiia* or *rauzia*.

[2] Plural, for the Life.

[3] D.C. 3 inserts a rubric before this hymn. A version of Pet. (r.) 276. It is also in the Ginza Rabba, (p. 274 Lidzbarski's translation).

[4] D.C. 3 and D.C. 53 have *Bi lmihuia*, although the two words have been run together.

[5] Lidzbarski (G.R. trs. p. 274 : 30) "Er war der grosse Glanz". Pet.(r.) 276: 17. As *Yura* is unusual as a form of *Yur* it is tempting to consider יורה "the first rain", "spring", "early season".

[6] In G.R. *bškinatun*. D.C. 53, D.C. 3 and D.C. 38 *lškinatun*. Possibly should be read "will build me into his *škintas*", a metaphor found elsewhere.

M. From the day that Hibil transplanted me
My soul hath acknowledged the Place of Light.
N. Thou art the first (Source of) Rest,
Because of Thee, 'uthras [1] find repose.
S. The Twelve Gates stray from the right path [2],
And do not ascend by roads (that lead) to Light.
The profundity of Naṣirutha is vast and boundless.
P. He is a sweet Fruit,
Pleasing of taste and without blemish.
Ṣ. I hearkened to the call of Life
In the Great Place, the House of Perfection.
Q. It is the Voice of Pure Radiance
Who speaketh and discourseth in his *škinta*.
R. It is the Pure Sign by which
The living [3] are signed in their *škinta*s.
S. I hear the converse of living (*souls*)
Who have been established in the Dwelling of Life.
T. He is the lovely Door, the Light which is Boundless.
Renowned is Life victorious
And victorious the man who went hence.

Here D. C. 3 has a rubric: —

[When thou hast recited this hymn "Thou art come, Pearl" and endest it, then recite the wedding songs (*hadiata, hidiata*) "Behold, the wicked degrade" etc. but thou shalt not recite the wedding songs for a widow. Instead, they shall recite "Pure guardians shall guard you" only, without the wedding songs. (These) thou shalt not recite for a widow.]

The wedding songs are purely lay in character and I do not propose to include them amongst the liturgical prayers and hymns. They are essentially folk-songs and have a popular flavour. For my attempt to translate them, see Š. ḏ-Q. They are: —

215. *'hai qašaflia* "Lo the wicked degrade my people" Š.ḏ-Q. 18 : 3
216. *'hai ya daragai* "Behold, my portal" Š ḏ-Q. 18 : 8

---

[1] Read *'uthra*s as in GR.
[2] סור (J. to turn from the right path) :Pael.
[3] *Hiia* here refers to spirits living in bliss, not to the Great Life.

217. *'hai ya rabutia* [1] "Lo, my little mistress" Š. ḏ-Q. 18 : 13 [2]
218. *'hai ya rabutia* "Lo, my little mistress" Š. ḏ-Q. 18 : 17
219. *'hai ya rabutia* "Lo, my little mistress" Š. ḏ-Q. 18 : 20
220. *'hai ya rabutia* "Lo, my little mistress" Š. ḏ-Q. 18 : 23
221. *'hai ya rabutia* "Lo, my little mistress" Š. ḏ-Q. 18 : 27 [2]
222. *'hai ya ṭawasta ḏ zahba* "Lo, O thou (bride) that glitterest (with gold)" Š. ḏ-Q. 18 : 30
223. *Brata ḏ man anat* "Whose daughter art thou" Š. ḏ-Q. 19 : 1
224. *Mn yuma ḏ 'uraš rba atalia* "From the day that the great 'Uraš came for her" Š. ḏ-Q. 19 : 4
225. *Hiduia man ḏ amarlak* "Bridegroom, who told thee" Š. ḏ-Q. 19 : 7 [2]
226. *Man ḏ araslẖ lhiduia* "Who wedded the bridegroom". Š. ḏ-Q 19 : 11
227. *Brakinkun hibil ziwa* "Hibil-Ziwa hath blessed you" Š. ḏ-Q. 19 : 16
228. *Hda 'dai atutia rišẖ* "One of my hands beneath his head" Š. ḏ-Q. 19 : 25
229. *Atutia diqla qaima* "Standing beneath the palm-tree" Š. ḏ-Q 19 : 27.
230. *Htimitun b'sqat hiia* Ye are sealed with the seal of Life" Š. ḏ-Q. 19 : 23
231. *Ṭiriankun* (*ṭariankun*) "Your table" Š.ḏ-Q. antepenult.
232. *Ninaṭrunkun naṭria dakiia* "Pure guardians watch over you" Š. ḏ-Q. 19 ult.

[This is the conclusion of the wedding songs (*hadaiata*).]

In the name of the Great First Strange Life from worlds of light, the Ineffable that is above all works, be there for me, Adam-Yuhana son of Mahnuš healing, victory [3], strength, soundness, speech and a hearing, joy of heart and forgiveness of sins, (also) for my father Sam son of Anhar, my mother Mahnuš daughter of Hawa-Simat, my wife Hawa-Simat daughter of Maliha, my offspring Adam Yuhana and Šarat-Mumania the children of Hawa-Simat.

And may our thought, mind and intelligence enlighten us, (enlighten me) and my offspring, for the treasure of the First Life in these hymns and psalms of "When the Proven One, the Pure one went".

---

[1] Variously spelt, D.C. 3 has *rabituia*.

[2] See M.L. pp. x - xi.

[3] Or, of course, "purity".

233

In the name of the Great Life!
When the Proven One, the Pure One went
To the Place where the perfected[1] dwell
To the Place which is all Radiance
And light and glory abound (there),
The Proven Pure One speaketh to the Perfect One[1]
Hidden and guarded within Its veilings[2],
Set apart by Its glory
And giving out light in all Its wisdom.
The Proven One, the Pure One speaketh
Saying to the Great (Life),
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
The Ether hath all been made,[3]
Created[3] is the Ether, all of it.
And in it, great Radiance will form itself
And sublime Light be set up therein.
In it there will be 'uthras
And Rays-of-Light will be established therein,
Appearances that shine with lovely radiance.
Enlightenment[4] will be raised up
And will watch over all the 'uthras
'Uthras will shine in the enlightenment
Which went thither from Thyself.
The Great Predestinate speaketh[5]
To the Proven One, the Pure One,
Saying to him "These be (*welcome*) words
That thou hast spoken to us.
Go thou, and become guardian to them,
And all will shine through thy strength

---

[1] Either "perfected (ones)" or "the Perfect Being". Mandaean theologian apparently accept both meanings

[2] Lit. "coverings", "raiment".

[3] D.C. 53 *titbid*, D.C. 38 *mitbid*, D.C. 3 *titbar*. The difference in meaning is slight.

[4] Or "vigilance". It is personified. As the next phrase refers to guarding, "vigilance" may be more suitable.

[5] Lidzbarski (p. 251 M.L.) begins at this line.

And will praise thy Garment
And will honour thine appearance".
The Chosen One gave praise with a pure mouth
Because of that which the Great (Life) said to him.
And Life is victorious.

234

When the Proven One, the Pure One went
To the Place where perfected (beings) dwell,
To the Place which giveth out light,
And its praise is unsullied ¹),
Unsullied is its praise;
Foreordained and blessed is its benediction:
Foreordained is the blessed benediction
Which holy *mana*s pronounced,
Which was pronounced by holy *mana*s
Predestinate, calm and perfected.
The Proven, Pure One speaketh,
Saying to the Great Life,
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
A world of light hath been made,
Created ²) is a world of light
And a company hath been established therein,
Dwellings ³) have been set up therein.
It will be bright in Thy praise
In Thy praise it will shine,
And will be blessed with Thy blessing.
Mystic Sprouts (offspring) will come into being
And at Thy Word they will flourish,
They will flourish at Thy Word
And Sprouts that are worthy will be raised up".
The Great Life speaketh with Its pure mouth ⁴)
Unto the Proven One, the Pure One.

---

¹) *Taqna* "firm", "reliable", "constant" has also the meaning when applied to light, "steady", "unwavering", "steady", "continuous". P.S. Thes. under part. adj. gives "unsullied", which suits here admirably.

²) Again, D.C. 3 has *titbir* "created".

³) *Škinata*, could be translated better by some word like "sanctuaries".

⁴) A few lines of this hymn were translated by Lidzbarski, M.L. p. 252 II.

It saith to him, "Thou art Our Thought,
"Our Knowing and Our Understanding,
Our Heart that is limitless, Our First Voice,
Our Pure Garment and Our well-equipped
First Discerner; for Our sake
Thou wast transplanted.
Go! Perform thy work, and thy pure offspring
Shall attain perfection,
They shall attain the highest, thy pure offspring,
And be joined in union inseparable.
Make a World of Light,
And they will shine therein, yea, it shall be
All radiance and light
And will attain perfection".
And the Great Life be praised.

235

When the Proven One, the Pure One went
To the Place where the perfected dwell,
To the *Tana* 1) of glory
Whose blessing hath blessed 2) the Place
In which the Secret One sitteth 3)
And uttereth in Its Awakening 4)
Giveth utterance there in its Arousing 4)
And giveth out light by Its own thought;
The Proven Pure One speaketh
To Predestinate Perfection,
Saying to Him, to the Pure Vein
And Tongue that is limitless,
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life)
May it be that we transport jordans,
Permit that we transport jordans

---

1) In Š. ḏ-Q. I translated this "glowing heart", a very free translation. See p. 190, n. 1. and p. 9, n. 1.

2) D.C. 3 has *brik* not *brika* as in D.C. 53 and D.C. 38.

3) See Š. ḏ-Q., p. 73, n. 2. Plural, indicating the Great Life.

4) Here *'ruta* (See P.S. Thes. ܥܝܪܘܬܐ) should be thus translated. The idea appears to be that the Great Life has its periods of quiescence, ceasing to be, and that *'ruta* is its awaking, its renewed activity, *'ruta* also has a "light" meaning-"light which awakens", "enlightenment".

And a Pure Sign shall be established therein,
A Pure Sign we will establish therein
And there will be increase for all 'uthras,
And 'uthras will be baptised
As ye were baptised, they will confirm themselves
By themselves, [1] (as) ye were confirmed
Completely. They will shine, will enlighten one another
And instruct one another about Thee, and Thy pure Vesture
Which is sublime, and brighter than any (other) appearance;
And about that which was transplanted from its place [2],
And about that which is destined to exist,
And about that which was created in a hidden covering".
The Great Predestinate spoke [3],
Saying to the Proven Pure One,
To His pure Garment [4] (?)
There is nought without limit! [5]
All that thou hast done shall be established.
All thy vines will be illustrious,
And in all thine actions there will be nought
Lacking or amiss. In none will there be blemish
And they will not go foolishly astray".
And Life is victorious!

236

When the Proven One, the Pure One went
To the Place where perfected beings dwell,
To the Place where His appearance is lustrous,
His countenance shineth and His Counterpart
Is supported each and every time
That they seek and find and discourse of their Creator.
The Proven Pure One speaketh,
Saying to the Great (Life),
If it please Thee, Great (Life),
If it please Thee, Mighty (Life)
If it please Thee, Great (Life)
Great (spirits) sit in glory,

---

[1] Qualify themselves for grades of priesthood?

[2] I.e. the soul.

[3] Lidzbarski begins here, see M.L. p. 253, III.

[4] Doubtful.

[5] Lidzbarski p. 253, l. 6, *ul'tia ḏ saka litlḇ*, which he translates "zu dem Wesen, das endlos ist", probably a better version.

In glory they sit, the great (spirits),
And converse in their speech that is not mortal[1]),
They talk in their gentle voices,
And Thou sheddest upon them some of that which is Thine.
And they sit in fellowship with Thee
And employ themselves with Thy praise;
And in Thy place, in prayer to Thee, do they converse.
We will confirm their works,
Their works we will confirm:
We will raise up the horn on their heads
And will establish their Root.
And we will increase their victories: we will increase
Their victories derived from Thy strength,
Transmitted from Thy strength,
(That) went forth, came and dwelt with Thine own".
The Great Predestinate spoke to him[2]),
Saying to the Proven, Pure One,
"Go! invest[3]) the great (spirits) with radiance;
Settle them in a place which is unsullied[4]),
Reveal[5]) and give them *pihta*[6])
And in praise thy (spirits) will shine!
Act (thus) and support the *Mana*.
Life will show Itself grateful to thee.
Life be praised: Life is victorious.

237

When the Proven One, the Pure One went
To the place where the Perfect One dwelleth,
To the place where His converse is calm
And His appearance wondrous,
To the place where all are kings
And where lust and misdoing exist not,
To the place which is full of goodness

---

[1]) Lit. "not vain", "not worthless", "not temporary", "unending": "not mortal" is a very free translation.

[2]) Lidzbarski begins at this line: p. 254, IV. M.L.

[3]) Lit. "plant", "implant", "transplant", "transfer".

[4]) *Taqna*, see p 187, n. 1.

[5]) Lit. "open", "open up".

[6]) The sacramental bread, lit. "the opened" ("broken into pieces"? or "revealed"?). See M.L. p. xxiii l. 1 ff.

(And) where Their raiment is prepared
For the pure arriving (*spirit*) 1)
And for him whose form giveth light,
The Proven Pure One speaketh
And saith to the Great (Life)
"If it please Thee, Great (Life),
If it please Thee, mighty (Life)
If it please Thee, Great (Life),
There shall be built a wondrous building,
A wondrous building shall be built.
Thy right hand shall erect it,
Thy right hand will set it up
And Thou wilt not cut it off from Thee.
Thy first plan 2), it will rise towards Thee,
It will be set up, it will rise Thee-wards,
And thou wilt not cut off from Thyself
The First-born that Thou hast created.
He shall be set up as Thy counterpart.
He is a fair portal, he will rise Thee-wards,
He will be established, will mount,
Will direct himself Thee-wards;
And will converse in Thy speech that is eternal.
He will not sever from Thee nor from Thy society.
Condemn him not!"
All that the Proven Pure One had said 3)
Everything the Proven Pure One said
Pleased the Great (Life),
And Sublime-Light riseth:
He said to him "Thou art possessor of will,
And lord of all victories.
Thou hast conquered and hast prevailed over thy brethren
And thy Father, (Whom) in secret thou blessest.
Go, show light (*ziwa*) to Yušamin and reassure his heart!
Say to him he shall not fear and reveal to him
That which is established here.
Explain it to him so that his heart may lighten
And confirm it that his mind may be enlightened.

---

1) The couplet is obscure and translation tentative. Read '*taqnilḫ* for *taqnalḫ* ?
2) Or "thought", or "device".
3) See M.L. p. 254 V.

Be gracious and kindly to him and bless him
And show him the light of thy countenance,
The light of thy countenance show to him,
And say to him that he shall not be cast down,
(But) be meek and humble, and he will illumine
The 'uthras".
The Proven One did that which was commanded him,
And the *Mana* thereupon supported the Proven One
So that he performed that which was commanded him.
And he went to the House-of-Life,
He went, he said to Them, "Thus have I done,
It hath been set in order. Should it not be so,
Set Ye in order".
The Great (Life) blesseth the Proven One
With His pure mouth for having made his report.
And Life is victorious.

238

When the Proven One, the Pure One went
To the Place where Perfection dwelleth,
To the Mighty-in-Glory, to the Well-Ordered and Well-Ordering,
(Who) speaketh in His calm voice
And ordereth His ordinances;
Uttering in His calm voice
His trustworthy teaching, His mystic[1] prayers,
And His wise discourses[2] which are not vain,
The Proven One, the Pure One speaketh
And saith to the Great (Life),
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
We will twine circlets[3] of radiance,
Circlets of radiance will we twine,
And will set them on the heads of the 'uthras,
We will bring them from the Great Light.

---

[1] D.C. 3 has *šutaikun*.

[2] NṬF has as a derived meaning "to let fall a weighty observance" "to prophesy". (The usual meaning of *niṭufiata* "drops", "consorts of divine beings" is impossible here.)

[3] Lit "wreaths": "crowns" of priesthood is the understood meaning.

We will watch over them.
If Ye do not thus,
In what can the 'uthras prosper?
In what can the 'uthras delight?
How can there be certainty for Rays-of-Light?
From what will they derive fame and honour?
And how can we preserve them,
And with what will they seek and find,
Speak with Thee and be heard?"
The Great Predestinate speaketh; [1]
He saith to the Proven One, the Pure One,
"Go, join with (*unite with?*) [2] Radiance
Take heed that they .... [2] raiment.
Give them of my Wreath of Ether [3]
And all the 'uthras will rejoice.
And from Us and from thee
They will acquire renown and honour,
Renown and honour they will have,
And in strengthening honour they will be preserved.
Our name and thy name shall be upon them
And they will give praise in the Secret Place".
And Life is victorious.

239

When the Proven One, the Pure One went
To the place where the perfected dwell,
To the place of pure wrappings,
Vestments which radiance illumineth,
To the place of Living Flame
Where all are full of goodness.
All open their eyes in radiance,
In the radiance they open their eyes,
And they shine in that Light;
The Proven, the Pure One speaketh
And saith to the Great (Life),
"If it please Thee, Great (Life),

---

[1] See M.L., p. 255 VII.

[2] An obscure line. "Change raiment" is unlikely, but I can make nothing else of it. M.L. has "und bewahre die wundersamen Gewände."

[3] Read *ahbalun klilia ayar* ("give them ether-wreaths")?

If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
I would say one word to Thee,
One word to Thee I would say,
That is sublime and illuminating
And not (*to be?*) cut short!
How superexcellent is Thy Likeness
And how greatly hast Thou increased
And established Thy sublime company!
In the Ether (World) there is no water!
As there is no water in the Ether,
By what can the 'uthras be invigorated? [1]
How can the 'uthras thrive? [1]
And (how can) priestly knowledge be installed into their hearts?"
The Great Predestinate speaketh [2]
Saying to the Proven One the Pure One,
"How zealous thou art, Yawar!
And how dutiful and faithful
Are the words which thou hast spoken!"
They created stocks [3] of living water;
They let it flow down to the ether,
They sent it down, caused it to flow down,
To the ether, to the dwelling of the 'uthras,
All of them savoured it and it was fragrant!
'Uthras savoured it and it was fragrant!
All 'uthras will savour it and it will please.
The 'uthras all drank and throve,
They drank and rejoiced thereat.
And into their hearts Naṣirutha
Was poured. Life is renowned and victorious
And victorious is Manda-ḏ-Hiia
And those who love his name.

240

When the Proven One, the Pure One went

---

[1] *Niriuzun:* or "will be glad".

[2] See M.L., p. 256 VIII.

[3] So D.C. 53, Both D.C. 3 and D.C. 38 have the singular. The passage was not properly understood in Š.ḏ-Q.

To the Place where Perfection dwelleth,
To the Place where dwelleth the pure perfected Being [1]
Which proceedeth [1] from Itself, and Its speech (Word),
Which proceedeth from Itself —
And its speech and words are from It
And from Its Counterpart [2].
The Proven One, the Pure One speaketh
To the Great (Life), saying to Him,
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
We will summon Zihrun-Raza,
Zihrun-Raza we will summon — him and his seven
Mystic brethren who are with him.
One is called "Radiance", another is called "Light".
We will plant (*them?*) and they will shine forth
And will be made manifest.
And we will transfer for them jordans (flowing streams)
That are transcendent, transcendent jordans
We will transmit for them.
They will govern a *Kimṣa* [3] (*treasure?*) of living flame
And the Root which the Son of Hidden Mysteries led forth.
They will be baptised and established
And we will establish the *Kimṣa* [3].
In their vestments we will establish their strength.
There it shall come to pass, and at Thy name
The elect thus far [4] will be established.
If Thou dost not act thus,
Transitory matters may cause the *Kimṣa* to stumble away from Thee,
Things which lead to destruction may cause it
To fall away from Thee, and all sacramental rites [5]
Will become marred.

---

[1] The verb is plural in agreement with *tušlimia*, here undoubtedly the supreme Being.

[2] *Dmut-Hiia*, the female aspect of creative Life.

[3] *Kimṣa* here seems to refer to the body of believers, the Mandaean "Church" as a whole.

[4] *Lhaka* lit. "to here"; "up to this point".

[5] *Razia*, "mysteries" = sacramental rites.

When the Proven Pure One said this [1],
A Voice went down into all the worlds
From the Secret Radiance.
It spoke, it called Zihrun-the-Mystery;
It spoke, it called on Zihrun-Raza,
On him and on his seven mystic brethren
Who are with him. It summoned them
And it transported for them jordans.
And it set them in rule over the jordans;
Over the jordans it made them rulers
And (over) never-ceasing well-springs.
Renowned is Life victorious
And victorious the man who went hence.

241

When the Proven One, the Pure One went
To the Place where perfected beings dwell,
To the Place which was self-created
And a Presence (*Parṣufa*) set up therein,
A Voice issued from the Presence
Announcing to the Chief of Rays of-Light,
And causing the Great(est) Ray-of-Light to hearken:
Teaching him about every matter,
About every principal (*important*) subject,
So that it was explained: — thus it is.
The Proven One, the Pure One speaketh,
Saying to the Great (Life)
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
I will tell Thee all that I have seen.
I have seen — and I desire to call forth [2] 'uthras
— If it please Thee!
I will call forth three 'uthras,
And I will instal them in my abode (*škintai*).
One shall be my companion,
Another shall be, as it were, my counterpart,
Another shall be young, and be

---

[1] See M.L. p. 257 IX.
[2] Or "summon".

Satisfactory to my mind.
They shall chant sublime hymns
And read in secret books
And recite therefrom,
In all their wisdom performing rites that are seemly.
Walking with me in the boundary of the Self (?)
Walking according to my commands
And not departing from (my word)
From (my word) they shall not depart,
Nor alter my pure Word,
Nor change my rites which they perform
And were ordained (to carry out).
I have created them according to my design,
And have set the Sign of Life upon their minds,
Have marked them with the mark of the Great Life
And placed my own name upon them."
And Life is victorious.

242

When the Proven One, the Pure One went
To the Place where the Perfected dwell,
To the Place which is all radiance,
And nought is as sublime or of like purity!
(*The Place*) which is full of serene (beings)
Honouring Thee with their praises [1];
The Proven, Pure One speaketh
And saith to the Great (Life)
"If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
I will call forth from my 'uthras, one,
One from (amongst?) my 'uthras I will summon.
And I will clothe him in my radiance
With my radiance will I clothe him,
And with my light I will cover him.
I will cover him with my light
And he will be protected by my name.
He will have that which was apportioned him;

---

[1] The construction is curious - "in Your praises honouring", i.e. "praises of the Great Life".

He will arise with his great (*spirits*) and [1] his host
And will take to himself Knowledge of Life (Manda-ḏ-Hiia)
Who went thither.
He will go to the world of Abathur,
From whom imperfection originated,
From him imperfection came into being
And he sowed bad seed [2].
Bad seed did he sow and created creations
Not worthy of him [3], who asked no advice,
Received no baptism, nor did they (he ?)
Grasp the right hand of his (their) father,
But did that which was not commanded
And performed that which was useless.
One of my 'uthras shall go and shall confound
All (those) creations, he will confound
All the creations which he created,
(*Creatures*) that have neither hand nor foot.
He will straighten a road in the world,
Whereby chosen ones will mount hitherwards.
At his call [4] they will come
And will set up my boundary-stone
And testify to the one, great, pure Name.
The horn on their heads will be exalted."
Renowned is Life and victorious,
And victorious the man who went hence.

243

When the Proven One, the Pure One went
To the Place where perfected (beings) dwell:
Pure is the place, there is no grief in it,
No infirmity existeth therein, nor is disquiet admitted there,
Friction is not accepted therein,
Wrath and violence have no place therein,
Therein are no wrath and violence

---

[1] In D.C. 53 plainly *sagiiḥ*. D.C. 38 and D.C. 3 both have *niqum bsigia* "will arise to go".

[2] "Bad seed" refers to Pthahil, the unsuccessful creator, who was Abathur's son.

[3] Or, which were not accomplished successfully for him.

[4] So in D.C. 53. D.C. 3 and D.C. 38 have "my call".

But all is calm, all is kindliness,
Because they within it are in harmony [1].
The Proven One, Pure One speaketh
And saith to the Great (Life)
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
Thy will shall be (wrought) on the 'uthras,
Upon the 'uthras Thy will shall be (done);
All that Thou hast willed Thou doest!
I have seen, I have spoken,
And him whom I mention in Thy presence,
I will reveal to him — this Abathur-Rama —
Why he is fallen from his throne,
Why from his throne he is fallen
And went and became Him-of-the-Scales [2],
When I call in Thy name a second time,
Lay Thou Thy right hand upon him!
The Great Predestinate speaketh [3]
Saying to the Proven One, the Pure One,
"Thou knowest all hearts and discernest all thoughts,
Thine eyes are well-open
And thou distinguishest all those who know thee [4].
For thy fame's sake and for Our name's sake,
When he is sinning, who will (can) permit it?
Who will let him be when he offendeth?
And casteth Our root into polluted waters?
(*One*) who accepteth favour from Us and then goeth
And casteth it nito the abode of the dark (powers)!"
When the Proven, Pure One heard this,

---

[1] The root is ܫܘܐ, and elsewhere I have discussed the varied meaning of the Ethpe. "Smoothened", "equalised"?

[2] Abathur-Rama is the higher counterpart of Abathur-Muzania (Abathur of the Scales). The latter is in charge of the balances in which souls are weighed, with the soul of Šitil, the purest of all human being) in the opposing scale. See p. 105, n. 4.

[3] M.L. (p. 258) here has twelve lines (only) of this poem. Owing to ignorance of the context, Lidzbarski has misunderstood it. Yawar is pleading for Abathur but the Great Life explains that he cannot allow Abathur's conduct to pass.

[4] *Yadak* = "thy knowers": see N. 177: 18 and for *paršit*, *ibid* p. 22 n. 4.

He prostrated himself before Him and worshipped:
He bowed himself and prostrated himself before Him
And uttered much praise and said,
"How sublime 1) is this that I have heard from Thee!
I have accepted and am corrected by Thee!"
And Life is victorious.

244

When the Proven One, the Pure One went
To the place where the Perfected (One) dwelleth,
(*He said*) "I will speak to Thee, Mystic Perfection,
Who art hidden and guarded by Thy Veilings:
I would tell Thee, Mystic Perfection,
Secrets told by the 'uthras.
One whom, according to Thy plan, I created,
I sent to that world.
How hideous and without beauty
Was everything that he saw in that world!
A world of sons of perfection
From whom there was imperfection.
He who went from here a noble 2)
Yonder they made him a slave,
A slave they made him yonder.
From the seven planets he suffered,
He suffered from the seven planets
And was tormented in the world.
He who went from hence rich 3) (*or* "having plenty")
Was in need in the world.
Yonder they made him their fellow,
Yonder their associate they made him.
From the seven planets he suffered,
He suffered from the seven planets
Was reduced to misery in the world".

---

1) D.C. 53 omits *šanai*. D.C. 3 has *kma šanai* etc.

2) Or "free".

3) Both D.C. 53 (p. 263 text) and D.C. 3 omit the lines in italics, viz. *lhil abda šawiuiḫ sawiuiḫ abda umn šuba šibiahia sbal sbal mn šibiahia asniq bgauḫ ḏ alma yatira ḏ azal mn haka*. For the missing lines see No. 272 (D.C. 53, p. 312 text), D.C. 3 p. 411 text, and D.C. 38, Š.ḏ-Q. p. 24, l. 11 ff.

4) Or "virtuous". *Yatira* from יָתַר to be rich.

The Great (Life) with pure mouth (speaketh) 1),
Saying to the Proven, Pure One,
"This that one of thine 'uthras hath told thee,
If virtuous is he about whom one spoke,
He about whom one of thine 'uthras spake,
One of thine 'uthras shall bring thee information,
We are creating (?) 2) an earth of fire,
And the planets who enslaved him
Will go to fiery chains.
Pthahil, who made the earth shall be baptised
Here in the white Jordan.
The thousand thousand vestments 3)
That will go out towards him
And presences without end
Will have compassion 4) and will together
Stretch forth (their hands) in pact and peace 5)."
"How sublime is that which Thou sayest to me!
Thou hast reassured my heart!
Thou dost indeed support and lift up,
Equippest with arms and givest enlightenment!"
And Life is victorious.

245

When the Proven One, the Pure One went
To the Place where the Perfected (Being) dwelleth,
To the Place where the Almighty
Empowereth Itself and its Presence (*Parṣufa*),
And steadfast and shining is its Countenance,
Showing forth Its Likeness in the Secret Place;
The Place where Their Voice is lovely
And the sound of Their speech is sweet;
And sublime is the Place where the Great (Life) abideth!
Praise of Them is unbounded 6)

---

1) M.L. p. 258 has the following lines only in a slightly different form.

2) Lidzbarski (M.L., p. 259 1. 2 f.) *anin tibil nura qria*. Read *qrainin* we have created". (Ŝ-ḍ-Q *qrainḫ*)

3) A punning equivalent for *mania*.

4) Lit. "will be theirs", i.e. compassion for Pthahil.

5) A free translation, they "extend (their hands) in *kušta*".

6) An idiomatic form, see p. 197, n. 1 and elsewhere. In this type of hymn it is always difficult to distinguish whether the plural refers to the Supreme Being or the spirits surrounding Him.

And mighty (*beings*) shine in their hierarchies
And perform all that They (He) desire (desireth);
The Proven Pure One speaketh
And saith to the Great (Life)
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
Reveal to me the mysteries of blessing (prayer)
And about the armour [1] of their souls,
And about the radiance transmitted to Thyself".
The Great (Life) with His pure mouth (speaketh) [2]
And saith to the Proven One, the Pure One,
"Thou art blessed from the Place (*in which*) we are blessed [3]
And from the Place in which We came into being
Thou camest into being.
And from the Place in which We were (*self*-) planted
Firm and implanted was thy native strength? [4].
Our radiance and thy radiance are victorious,
Victorious is Naṣirutha [5] that is of Us
And victorious is he whom I summon into it.
And (those whose) eyes open in radiance and light".
And Life be praised!

246

When the Proven One, the Pure One goeth
To the Place where Perfection dwelleth:
When, filled with innocency
And bright in all his goodness,
When beautified by his great radiance
And by his pure being [6]
They(?) travel to that Place,
The Proven, Pure One spoke,
Saying to the Great (Life),
"If it please Thee, Great (Life),

---

[1] *Širiana* = (a) a vein, artery, channel", "stream", (b) "body-armour, cuirass".

[2] See M.L., p. 259 XIII. The first part is missing in M.L.

[3] The verb is passive.

[4] As indicated on pp. 135 and 171 the meaning of the verb NṢB and the word *niṣubta* is wide and vague. Hence the couplet is paraphrased with misgiving.

[5] Here, the vocation of priesthood.

[6] The verse is obscure. My former translation is impossible. Should it be "with a pure being"? *'tia* is always abstract!

If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
Support my words! Let there be thrones
And we will set them up in the worlds of light.
So that 'uthras shall sit (thereon)
And recite thereon.
So that their ranks [1] will shine thereon.
By their words they will edify them,
So that their ordered array may beseem their splendour.
And the revered ones, when sitting on their thrones,
Sitting on their thrones,
Will shine with a steady light.
He spoke with His pure voice,
The Great (Life) who dwelleth in that Place [2]
Spoke with His pure mouth
And said to the Pure One,
"Thou art a pure Helper! (*Go*),
Do all that thou desirest (to do)".
"According to Thy will and mine
I have constructed thrones,
Thrones I have provided
And have instructed the 'uthras who sit on them.
The 'uthras who sit on them I have instructed,
And they praise the Great (Life) Who counselled me.
They praise me, for I prepared for each one
His throne. The 'uthras stood and praised
That which I had sought and found
Through the goodness of the Life.
For them had I sought and found
Through the goodness of the Life
Who supported them."
Renowned is Life and victorious
And victorious the man who went hence.

247

When the Proven One, the Pure One went
To the Place where perfected beings dwell,
The Chosen One, whose vesture becometh him

---

1) *Sidria* also means "recitations", "chants".

2) See M.L., p. 260, XIV.

And maketh his personality[1] greater
Than all the ‘uthras,
His personality maketh him greater than all the 'uthras
Greater than all 'uthras doth his personality make him,
Because he beheld the Form of the Great (Life),
Because he hath seen the Likeness of the Great (Life)
Their radiance controlled his thought
And Their thought: it was reciprocally outpoured.
And They pray a prayer for the 'uthras.
All 'uthras trust one another,
Love one another in sincerity.
There is no division amongst them
Such as the Second[2] brought about,
So 'uthras are undivided from one another,
All are armed with one armour,
They are equipped with one armour
And their speech is one in sincerity,
In sincerity their speech is one.
And they dwell in lovely radiance,
In lovely radiance do they dwell
The Being whose love filled them,
And whose tranquillity and love rested upon them.
Life be praised and Life is victorious.

248

When the Proven One, the Pure One went
To the place when perfected (beings) dwell,
—Great is he, the good (spirit)! —
He set his course towards his Father,
Toward his Father was his course set,
To say to Him that which was sublime and precious
In the secret place.
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
May it please Thee, Great (Life),

---

[1] In these poems *nafša* is often used for "soul". Properly speaking it is a thir component of man's make-up; the self, or individuality as distinct from the *ruha* and *nišimta*

[2] "The Second", "Second Life"; the manifestation of the material world. ?

[3] Read *rhamtḫ . . . šidqḫ*.

(That) a home of splendour [1]), honour within it,
Be established, dignity resident therein,
And 'uthras will seek one another,
'Uthras will seek one another (*in prayer*).
Each will reverence his brother,
Everyone will reverence his brother
According to the counsel which went thither
From Thee".
"Thou art empowered, Great (Spirit)!
Go, let Honour abide in that place.
Let Dignity rest on that place.
And in Our glory and thine they will become glorious,
They will become glorious with that glory
And will accept the blessing that We sent them:
The blessing We sent them they will accept
And be grateful to thee.
It will take place so that 'uthras may know
That thou art the greatest of all 'uthras;
For thou hast revealed and shown them light
And dost give them the praise".
"I went, I went yonder,
Yonder I went;
I caused blessing to rest upon them.
The blessing I shed upon them
They (*thankfully*) receive.
And we will bless them with a benediction [2]),
Benediction we will pronounce upon them
And in Thy praise they will (*themselves*) gain honour.
They will gain honour in praise of Thee,
They will establish Thy word.
Thy word they will establish
And will not depart from Thee."
Priests in secret bless the great (spirit)
Who honoured them and caused honour to rest upon them.

---

[1]) A pun on *'qar* and *'qara* follows; play on words is characteristic of Mandaean poetry.

[2]) Read *dilkun* for *dilun?* ("and bless *Thee* with a benediction").

249

When the Proven One, the Pure One went
To the Place where perfected beings dwell,
To the Place where dwelleth the Perfected [1],
Hidden within its Self and aloof,
He goeth towards Him, speaking to Him,
(Uttering) a sublime saying.
"If it please Thee, great (Life),
If it please Thee mighty (Life),
If it please Thee, great (Life),
I will speak: accept Thou mine (utterance).
There shall be pure signings;
And there shall be perpetual watchfulness.
It will be Thine armament;
With it 'uthras will equip themselves.
Thou equippest them with Good-Faith (*kušṭa*)
And Good-Heed [2].
Nor will they rest idle when Thou hast armed them
With Good-Faith and Good-Heed.
They will keep silence and observe obedience.
Thinking like Thee and acting like Thee,
Thinking and acting like Thee.
And their deeds will be honest,
Reliable will be their rites [3].
And zealous counsel will issue from them.
Kings, they will counsel one another
And unite, great and small, in communion."
And Life is victorious.

250

When the Proven One, the Pure One went
To the Place where the Perfected One abideth,
To the Place where the sound of His voice [4] is mild,

---

[1] I.e. the great Life.

[2] Or "Truth and obedience".

[3] Both translations of this line are possible.

[4] Again here the reversion to the singular points to *tušlimia* as an epithet for the Great Life. The narrative returns to the plural after "luminous and lovely".

His appearance fair; and luminous and lovely
Are Those 1) who dwell there
And to Themselves absolutely true;
Truth and armed-readiness are at Their head;
In Their place They discern, know and distinguish
And in their inmost 2) Self They are watchful.
The Proven, Pure One speaketh,
Saying to the Great(Life)
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
Speak 3), open (reveal) Thy treasury,
Speak 3), reveal Thy treasury
And take therefrom a boon,
A boon take out of it
And grant to me a servant.
A servant give to me in whom
There is no lacking or fault.
With him bring my brethren, with him bring
All my sons, bring my sons;
So that in him and in Thee they may be raised up,
Be raised up in Thy resurrection
And be blessed with a benediction
That is from Thee."
The scheme which the great (spirit) planned 4),
He planned it for good. (At) the place
That the great (spirit) thought out
The 'uthras bow down and give praise,
The 'uthras worship and praise
The Being who opened His treasury,
The Being who sent them a benefit.
The 'uthras bowed in adoration
And were grateful for all His favours.

---

1) See p. 206, n. 4.
2) Lit. "in their heart of themselves".
3) *Malil* Or, (Biblical Hebrew, demon. of מול' 'to present, show") "Reveal" ? (See J. under מָלל III).
4) M.L. has the final lines, p. 260, XV.

251

When the Chosen One, the Pure One went
To the Place where the Perfected (Being) dwelleth,
To the Place where deeply reverenced
Is His steadfast Form, he (*the Chosen One*)
Spoke, saying to the Great (Life) Whose Form is constant,
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
(Let us) open a Light-Euphrates,
A Light-Euphrates we will open up
And set therein a sturdy root
So that from the root there will be pure Vines
Who will offer up praise to Thee;
So that from the Vines which appear
Sprouts may grow out, healthy offshoots;
So that from the offshoots that show forth
We may institute, reward and oblation [1]).
We will institute reward and oblation,
We will lead in a congregation of souls [2]),
In a congregation of souls we will take the lead.
From it (*the Euphrates*) water will gush out,
There will be assurance for all Rays-of-Light,
They will be full of faith and put their trust in Thee".
"Thou hast spoken and thou hast established,
Do thou confirm it and bring it to a successful conclusion".
"I came, and I opened up a Light-Euphrates
And established therein a baptism that is efficacious [3]),
I set up thereby a sturdy Root
That giveth forth light and is bright
And will not be cut down".
And Life is victorious.

252

When the Proven One, the Pure One went
To the place where the Perfected (*Being*) dwelleth,

---

[1]) Or "fee and oblation", i.e. the offerings of the faithful in money or kind which constitutes the stipend of every priest.

[2]) Individuals, see above p. 204, n.1.

[3]) Lit. "that is not void", "not useless".

To the Place where His speech is pleasant
And His converse sublime and foreign (*to the earthly world*),
To the place where personality and manhood exist not;
[*He spoke to the Great* (Life) *saying:*]
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
We will set up a pure Crystal,
A pure Crystal will we set up
And arcana that are within it
Shall be established. The 'uthra Hibil
Shall come, shall dwell on the Euphrates
And will guard it. At his right hand
Two beings will come. We will establish and found [1])
Three *škintas*. On them Thou wilt cause blessing to rest:
Blessing Thou wilt bestow on them.
The *arcana* concealed therein, one by one
Will come into being [2]). There will be
A Pearl that will enlighten darkened hearts.
All will be filled with faith,
It will arouse the fallen (*who have stumbled*).
He who is aroused by it will get up,
(But) he who causeth stumbling
Will perish on the spot.
He who is worthy, deserving and perfect
Will not be cut off from his place.
He will be completely confident,
(For) the Life will be his support,
His support will be the Life
And he will he protected in his own place."
And Life be praised!

253

When the Proven One, the Pure One went
To the place where the perfected dwell,
To the place of Safe-keeping
That is set apart for the company [3]) of the Great (Life).

---

[1]) *Ñistiknat* ? (D.C. 3 *Ništaknat*, also D.C. 38. Read (*mistiknia* ?).
[2]) D.C. 38 repeats *tihuia*.
[3]) I.e. companion spirits.

The Proven, Pure One speaketh
And saith to the Great (Life)
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
I will speak a word [1]: uphold it!
I word I would speak, uphold it!
If it please Thee, Great (Life),
This shall be done [2]; a secret watcher
(*Be appointed?*) set over Man,
His guardian. I will remain a long time,
— And I will guard him! —
To cheer [3] him and to raise him up toward Thee;
To cheer him and to raise him up
Towards Thyself, so that he may come
And behold Thy countenance, may come
And grasp Thy right hand in fealty [4],
May rise up and listen to Thy converse
Which is not of this world [5]".

"Thou hast said it! Go, seek him out
And bring him here: seek him out [6]
And bring him hither
And the Life will be mindful of thy goodness".
Bringing abundant radiance and boundless light.
Bringing radiance in abundance I went;
To the secret watcher I came. "Rise up",

---

[1] I.e. "make a suggestion".

[2] D.C. 38 (Š. ḏ-Q. p. 26, ult.) *nitbad hazin*.

[3] I have been in doubt about this word. In D.C. 53 it is spelt *biuiḫ* and in Š.d.-Q. p. 27:1 *buiuia*. The verb BAA (Arm. בעי "to seek" is the first and easier solution, but the unusual first 'i" in *biuiḫ* makes this unlikely. It may come from a verb equivalent to the Aramaic בוע "to rejoice" בעי and this is confirmed by the Syriac Pa. ܒܰܝܺܐ "to console" (i.e. "gladden") (ܒܽܘܝܳܐܐ consolation). According to the poem, there is no need for the speaker to *seek* the watcher, since, apparently he is already with the watcher (a priest, or priesthood, personified ?).

[4] It is usually necessary to paraphrase sentences which refer to the act or rite of *kušṭa*.

[5] *Mnakria* lit. "estranged" foreign, removed i.e. "not of the mortal world". "transcendent", "ineffable" convey the meaning.

[6] *Buiḫ*.

(*I said to him*) "Rise up! Watchers [1] are many.
Thou hast kept thy watch; arise, put on
(*The robe*) which the Great (Life) hath sent thee
And go towards Him. Come! He hath required thee with Him
And I have sought thee, so come to us
And hearken to His converse which is ineffable [2].
The Great (Life) hath stretched forth His right hand to thee [3]
Put away passion from thy thought.
Thy thought shall be filled with Ours
And thy garment and Our garment will be one".
Life be praised and Life is victorious.

[These two "responses and two hymns are to be recited for the owner of a crown [4] when thou celebratest his wedding. Recite them after the chant "To the place where speech is pleasant". And recite them for the novice in the *škinta:* (but) do not recite them for a layman's wedding. Beware! for they are recited for the owner of a crown [4]. And then recite the hymn "To go and to perform his works" unto its conclusion [5].]

254

When the Proven One, the Pure One went
To the place where the Perfected dwelleth,
To go and to perform his works
And to be manifest therein
And to institute a guardian [6]
. . . .
I, whom the Great (Life) had commanded
To relieve [7] all the *škinta*s,
I, the First (Life?) enlightened Him.
"Because of me, the 'uthras were set at rest,
Because of me, the 'uthras were satisfied
And the Rays-of-Light ranged in their degree;
All of them shone in one another's radiance

---

[1] *Maṭaraiia* : a rare use of the word in this sense.which usually means inhabitants of the *maṭarata*.

[2] See p. 210, n. 5.

[3] See p. 210, n. 4.

[4] The "owner of a crown", i.e. a priest.

[5] The rubric of D.C. 38 is slightly longer.

[6] A passage here is apparently missing.

[7] Or "to serve", "to gratify".

And light was established in all minds.
Over all the works that I had made
I set up the Great (Life).
And I became a guardian in them
I was a guardian within them
And *I upheld*[1] all the worlds of light
In their places."
And Life is victorious over all works
And victorious the man who went hence.

255

When the Proven One, the Pure One went
To the place where the Perfected One dwelleth,
To the place of veiled radiance
(Where) His Likeness is beauteous;
The Proven Pure One speaketh
And saith to the Great (Life),
"Thy disciple am I, for I have grasped
And understood some of Thy wisdom
I stood before Thee like a son
Who standeth before his father.
Thou spakest to me and I hearkened,
And that which Thou didst command I did.
The glory which Thou didst bestow on me
I transmitted to all the worlds of light.
With that which Thou didst vouchsafe to me
I benefitted all the Rays-of-Light.
From Thee I have not departed
And the speech of others existed not for me".
The Great (Life) praiseth the Proven One, the Pure One,
With His pure mouth, (*saying to him*)
Who had made his report,
"How submissive and humble thou art, Yawar!
What an alleviator[2] and peacemaker thou art!
Thou makest 'uthras agree and pacifiest them
And givest stability to the Rays-of-Light!"
And Life is victorious.

---

[1] Š. ḍ-Q. p. 27: 23 *uasmikit*.
[2] Lit. "smoothener", "straightener" (of rough places).

256

When the Proven One, the Pure One went
To the Place where the Perfected One dwelleth,
To the place in which the Transcendent [1] abideth,
Dwelling therein in a set limit
Within an appointed limit abiding therein,
Resting within it, in the Holy [2] Place,
The Proven, Pure One speaketh
Saying to Them, the Great (Life),
"If it please Thee, Great (Life),
If it please Thee, Mighty (Life),
If it please Thee, Great (Life),
The works which I have performed are set in order,
They are set in order, the works I have performed.
And all that I did in Thy presence
Will be established, and these words
Which I spoke before Thee (*also*).
And (as for) me, they will realise my vision.
I have acted as thou didst desire".
When the Proven Pure One had spoken thus,
The Great (Life) rejoiced thereat, embraced him
And kissed him with His pure mouth.
And he veiled him with esoteric veils [3]
With esoteric veils did He cover him.
And a cloud which emanated from Himself
He spread over him: it hid the great (spirit)
Which He had concealed therein.
And they called him "All- 'uthras-confirm him"
And "One who arrangeth-ordinances-and-sublimates-
All-minds" is he called [4] (?)
And Life be praised.

Translator's note. — The preceding hymn-cycle, known as the *Kt azil bhira dakia* must be a selection from a volume of gnostic poems with this title. Three other poems from this lost composition are included in the *G. R.* (right side). The first two of these were translated by Professor Mark Lidzbarski in his *Ginza, der Schatz oder das grosse Buch der Mandäer,* (in these pages referred to as G.R.) pp. 355-370. They were also translated into Latin and transliterated into Syriac by M. Norberg in his *Codex Nasaraeus* (3 vols. 1815-1816) pp. 3-23. (Lidzbarski belittled Norberg's work in a somewhat unfair fashion.) The third poem, included in some codices of the *Ginza Rba*, as in my own copy, D.C.22 (dated 1274 A.H.), but missing in copies seen by Lidzbarski and Norberg and also in Petermann's facsimile (1867), is undoubtedly from the same lost book.

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[1] Lit. Strange.

[2] *Yaqra* = "precious", "venerated"; "holy" conveys the idea.

[3] *Mania gawaiia* "inner vessels", "inner garments", "inner vehicles"? — in any case, something which conceals, or covers up.

[4] My translation of the last few lines is very tentative, it is obscure.

To take the first two of these, both deal with 'uthras who have in some manner bungled their parts in the cosmic plan; namely, Yušamin, Abathur and Pthahil. The first two become reconciled to the Great Life. Yušamin's re-instatement after intercession by the "Pure, Chosen One" is the theme of the latter half of hymn 237 in the present collection, and hymn 243 is an attempted intercession for Abathur. Pthahil, however, persists in rebellion and turns to the planets and demons for support. The Great Life intervenes in Yušamin's plan to punish Pthahil, and, softened, the latter at last makes his submission.

In the second Ginza poem the 'uthras urge Manda-ḏ-Hiia to reprove Yušamin for mistreating the "pure pearl" (the soul) and Manda-ḏ-Hiia tells Hibil-Ziwa to remove the "pearl" from material creation. Light, loveliness and perfume thereupon depart from the earth. Yušamin and Pthahil protest, Pthahil from the chains into which he was cast for his rebellion.

The story is a complicated one, but all ends satisfactorily with the restoration of the soul to earth and the triumphant supremacy of light and order.

The third poem, that which is missing in G. R., is in the style of all the poems of the collection, including the formula "If it please thee, Great (Life)". It describes the resentment of Pthahil who is still in bonds. He complains and threatens *'u haizin akšalta makšlitlia hašta mšawina lpisusta ḏ-lahuat* (If thou hast made me fall thus, then now I will make such a breaking-up as has never been") and he summons the planets one by one and arms them.

Just in time, a message reaches him from the Great Life, and meditation and repentance change his attitude to one of humility. He is immediately surrounded by hosts of 'uthras and re-instated in favour, whereupon he calls the planets to order.

Translator's note. — Following the *Kt azil bhira dakia* in D.C. 3. D.C. 53 and D.C. 38 there is an astrological section bound into the prayerbook for the convenience of priests performing marriages, for they are always consulted by bridegrooms as to the propitious day and hour for the consummation of the union. It would endanger the happiness of the pair if the act took place under unfavourable astrological conditions. The section, known as the *Šabania Šaiia* was translated by me in the *Šarḥ ḏ-Traṣa ḏ-Qabin ḏ-Šišlam Rba* (Š. ḏ-Q.) so that I propose to omit it here together with the long colophon which follows it. A third part therefore begins on page 257 of D.C. 53. It contains prayers which have occurred earlier in the manuscript, for the same prayers serve on a variety of occasions: those for marriage are used at the consecration of a priest, and so on. When duplication occurs, I shall refer back to the prayer by number and page of both translation and text, but will not retranslate.

257

See no. 171, p. 154 of the translation, p. 287 of the Mandaic text (D.C. 53).

258 [1]

Then from (You), Life, (I ask) Your pity, Your forgiveness, Your heed, Your compassion, Yours, Great Life! Pity, forgive, be heedful of and have compassion on this my soul, mine, Adam-Yuhana son of Mahnuš who have prayed this prayer and (*offered up these*) devotions. Forgiveness of sins be there for me! Again, from (You) Life, (I beg) your pity, Your forgiveness, Your heed, Your compassion, (Yours) Great First Life. Pity, forgive, be heedful of and have compassion on this my soul, mine, Adam-Yuhana son of Mahnuš who have prayed this prayer and (*offered these*) devotions. Be there forgiveness of sins for me.

259

Then from (You) Life, (I ask) Your pity, Your forgiveness, Your heed, Your compassion, Yours, Great First Life. Pity, forgive be heedful of and have compassion on this my soul, mine, Adam-Yuhana son of Mahnuš who have prayed this prayer and (*offer up these*) devotions. Be there forgiveness for me and for my father and my mother, for my teacher [1]), for my wife and children and for my priest(s) who set out the bread and (*ritual*) food [2]) for You.

---

[1] Nos. 258 and 259 are practically identical with no. 172, p. 157.

And for (you) my fathers, elders, teachers and instructors when ye supported me from the Left to the Right[3]), may there be forgiveness of sins for you. And may Life be established in their *škintas*.

And Life is victorious over all works.

[This prayer of "Blessed is the First Radiance" is the sealing [4]) of all sacramental rites [5]), "devotions" baptism, *masiqta*, commemorations and "names": it is the final prayer of all sacramental rites [5]).]

260

In the name of the Great Ineffable Life from worlds of light Who is above all works, healing, victory, strength, soundness, speech and being heard and joy of heart and forgiveness of sins be there for me, Adam-Yuhana son of Mahnuš. And for my father Sam son of Anhar, for my mother Mahnuš daughter of Hawa-Simat, And for my wife, Hawa-Simat daughter of Maliha, and for my offspring Adam-Yuhana and Šarat-Mamania children of Hawa-Simat. And for my brothers [6]) (*and sisters*); Maliha, Adam-Zihrun, Zihrun, Yahia-Yuhana, Šarat and Mamania, the children of Mahnuš. And for my other [7]) brothers (*and sisters*); Bihram, Simat, Bibia, Hawa-Samra, and Yahia-Yuhana the children of Mahnuš. And may my thought, mind, knowledge and intelligence enlighten me, myself and my children, about the treasure of the First Life in these antiphonal hymns and chants of "When the Chosen One, the Pure One went".

261

(No. 233, p. 186 trans.: pp. 243 and 294 Mandaic text, D.C. 53).

262

(No. 234, p. 187 trans: pp. 244 and 296 Mandaic text, D.C. 53).

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[1]) The *rba* is the priest (teacher) who initiated him into priesthood.

[2]) *Ṭabuta*.

[3]) The "Left" is the material, non-spiritual, also spoken of as the "Mother": the "Right" is the spiritual, the "Father".

[4]) "Sealing" a name given to a concluding prayer.

[5]) *Ginzia* (hidden treasures), here = *razia*, "sacramental rites".

[6]) A gloss adds "Sam-Šaiar and Yahia-Bihram".

[7]) By a former husband? Stepbrothers and sisters?

263

(No. 235, p. 188 trans.: pp. 246 and 297 Mandaic text, D.C. 53.)

264

(No. 236, p. 189 trans.; pp. 248 and 299 Mandaic text, D.C. 53.)

265

(No. 237, p. 190 trans.; pp. 249 and 300 Mandaic text, D.C. 53.)

266

(No. 238, p. 192 trans.; pp. 252 and 302 Mandaic text, D.C. 53.)

267

(No. 239, p. 193 trans.; pp. 253 and 304 Mandaic text, D.C. 53.)

268

(No. 240, p. 194 trans.; pp. 255 and 305 Mandaic text, D.C. 53.)

269

(No. 241, p. 196 trans.; pp. 257 and 307 Mandaic text, D.C. 53.)

270

(No. 242, p. 197 trans.; pp. 258 and 308 Mandaic text, D.C. 53.)

271

(no. 243, p. 198 trans.; pp. 260 and 310 Mandaic text, D.C. 53.)

272

(No. 244, p. 200 trans.; pp. 262 and 312 Mandaic text, D.C. 53.)

273

(No. 245, p. 201 trans.; pp. 264 and 313 Mandaic text, D.C. 53.)

274

(No. 246, p. 202 trans.; pp. 265 and 315 Mandaic text, D.C. 53.)

275

(No. 247, p. 203 trans.; pp. 267 and 316 Mandaic text, D.C. 53.)

276

(No. 248, p. 204 trans.; pp. 268 and 317 Mandaic text, D.C. 53.)

277

(No. 249, p. 205 trans.; pp. 270 and 319 Mandaic text, D.C. 53.)

278

(No. 250, p. 206 trans.; pp. 271 and 320 Mandaic text, D.C. 53).

279

(No. 251, p. 208 trans.; pp. 272 and 322 Mandaic text, D.C. 53).

280

(No. 252, p. 208 trans.; pp. 274 and 323 Mandaic text, D.C. 53).

281

(No. 253, p. 209 trans.; pp. 275 and 324 Mandaic text, D.C. 53).

282

(No. 254, p. 211 trans.; pp. 275 and 326 Mandaic text, D.C. 53).

283

(No. 255, p. 212 trans.; pp. 278 and 326 Mandaic text, D.C. 53).

284

(No. 256, p. 213 trans.; pp. 279 and 328 Mandaic text, D.C. 53).

(These are hymns of "When the Chosen One, the Pure One went" I copied for myself so that there should be commemoration (*of my name*) on earth and yonder in the mighty and celestial worlds of light, and for love of holy truth and (with) reliance on the high King of Light, His name be praised in the great place of light! I am poor, lowly and infantile, a slave that is all sin and as dust beneath the feet of Naṣoraeans, one who kisseth the shoes on the feet of the pious, the least of my brother-ganzivri. I am Rabbi Adam-Yuhana son of Sam son of Bihram son of Adam-Yuhana son of Msa'ad known as Kamisia, family name Riš-Draz. I copied for myself from the *qulasta* (collection) of the great, lofty and revered R. Ram-Yuhana son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam son of R. Yahia-Adam son of R. Šitil son of R. Ram son of R. Zakia son of R. Yahia son of R. Zakia son of a father of ganzivri, R. Mhatam son of R. Sam, known as Manduia family name 'Kuma. He copied it for Statad (? *'stad*? craftsman?) Baktiar son of Mhatam-Zihrun son of Bihram son of Adam-Yuhana son of Yahia son of Zihrun son of Yahia-Anuš son of the great, lofty and revered R. Mhatam son of Yahia-Baian son of Yuhana-Šadan son of Zakria, from (one of) the Beni-Dihdaria Sabur by name; who copied from a collection that R. Ram-Yuhana also copied for himself (he was) the son of R. Yahia-Zihrun son of R. Zihrun son of R. Adam, family name 'Kuma, who copied it for a *šalmana* (a "perfect one"1)) Hadaiat son of Qasim son of Hadat son of Bihram son of Zakria of the Beni-Dihdaria, family name Sabur. He copied it from the collection of the great, lofty and revered one, a reliable and chosen *ganzibra*, a copyist2) of his library and a lofty paragon in priestcraft (*Naširuta*), (namely) R. Sam-Yuhana son of R. Yahia-Adam son of Bihram-Zihrun son of Adam-Yuhana son of Zid, son of Sam, son of Bihram son of R. Adam son of R. Mhatam son of R. Baktiar, family name 'Asikir, who copied from the collection that had been copied for himself by R. Sam-Yuhana son of R. Yahia-Adam son of Bihram-Zihrun son of Adam-Yuhana son of Zid son of Sam son of Bihram son of R. Adam son of R. Mhatam son of R. Baktiar, family name 'Asikir who copied from the collection of Zakia-Baian son of Yahia-Bihram son of Yahia-Sam son of Bihram-Yuhana son of Yahia-Zakia son of Bihram-Šaiar, family name Ša'puria, who copied from the collection of a great, lofty and revered *ganzibra*, a chosen one, R. Yahia son of Sam-Adam son of Zakia-Zihrun son of Adam-Šitlan, family name 'Asikir, which was copied by the great, lofty and revered copyist of (his) library, R. Mhatam-Zihrun son of Yahia son of Baktiar, family name Kuhilia, which was copied a second time by the great and lofty R. Mhatam-Zihrun son of Br-Hiia son of Baktiar, family name Kuhilia, who copied from the collection of R. Ram-Baian son of R. Sam-Paiiš son of Baktiar son of Sam-Baktiar son of Sam, family name Pariḥ (*or Fariḥ?*). He copied from the collection which R. Bihram-Bihad copied for himself: (he was) son of Yahia-Šaiar, family name Tutu. He copied from the collection of R. Adam-Bihram son of Bahran-Gadana that was copied by R. Zihrun-Baktiar son of Adam the Deaf who copied from the scroll of the most reverend of ganzivri, R. Adam-Abulfaraz son of Bihram-Šitil son of Ruzba-Barubai, who copied it a second time for himself, copied it for R. Adam-Zihrun son of Mhatam son of Yahia son of Hibil-Yuhana, a paragon, there acted as assistant to them therein, Ram son of Adam, there was not (?) and R. Bayan-Hadada son of Zihrun. They copied from a Diwan (*scroll containing several texts*) of a commentary on "When the Chosen One, the Pure One went".

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1) *Šalmana*. A person who, in anticipation of death, lives in a state of complete ritual purity, subsisting only upon sacramental food and drink.

2) *Nasaka* (a) from Arabic and P. نسك "pious" (b) from نسخ "to copy".

And they compared and studied them carefully[1]) according to their powers (ability).

And Life is victorious.

Prayers 285, 286, 287, 288, 289, 290, 291, and 292 are identical with prayers 180-187, pp. 162-166 of the translation, and pp. 202-207 and 330-335 of the Mandaic text, D.C. 53.

Following, prayers 293 to 304 inclusive are identical with prayers 188-199: trs. pp. 166-169 and pp. 335-338 Mandaic text, D.C. 53. The colophon which follows differs from other colophons in the book, and I omit it. The series of hymns which occupies the next section are for the ordination of priests, known as their "coronation". All the features of coronation are present, the immersion, oath, unction, and investiture with royal insignia. The "crown", however, is a tubular silken fillet. Šišlam-Rba is the prototype of priest and bridegroom.

305

In the name of the Great Life!
On the day that they placed the crown on Šišlam-Rba
Jordans formed themselves at his right,
At his right jordans formed themselves.
In them signs were graven,
Signs were graven in them,
Banners and holy vows[2]),
Banners and vows,
And kings, *Tannas*[3]) and Drops
All bow down and worship the great Crown
And the Vine which they had transplanted from it[4])
For ever and aye.

306

In the name of the Great Life!
On the day that they placed the crown on Šišlam-Rba

---

[1]) *Haqiriun*

[2]) *Kušṭia yaqria* (Or, "precious pacts").

[3]) *Tannas* and Drops are mentioned together in Prayer 189. Lidzbarski translates "Drops" as "women". The reference may be to bystanders, probably women of two classes.

[4]) Some obscurities in these hymns defy translation! The "vine" which has been transplanted is, presumably, the new priest. Could the "crown" (*taga*) at one time have been of vine-tendrils?

Treasure of Life (*Simat-hiia*[1]) shone therein.
And in his vesture twelve mirrors were formed,
Twelve mirrors were formed in his vesture
And seven others in his seal-ring[2].
And five Drops...(?)[3]
And eyes discern in them sublime treasure.
They twine[4] trees with gold (*Trees are twined with gold?*)
Bountiful is their load of pearls!
Who, amongst all the kings,
Will confirm and view the crown
Which they set on him
For ever and aye?

307.

In the name of the great Life!
On the day that they set the crown on Šišlam-Rba,
The jordans, frolicking and dancing,
Restless, and giving the two banks[5] no peace
Rejoicing, laughing and disporting themselves,
Say, "Our glory hath shone here,
It hath shone in this new crown,
The like of which existeth not.
Blessed is this new crown
And blessed are its leaves, which shall not fall!
For ever and aye.

308.

In the name of the great Life!
On the day that they set the crown on Šišlam-Rba
The jordans all assembled, and Rays-of-light,
And wellsprings and *Tanna*s;
And palms are interwoven[6] into the tendrils
Of the crown and brighten Šišlam-Rba's crown.
And they submit themselves to the glory

---

[1] Prayer No. 388 (text p. 469) omits *hiia*.

[2] *Gušbanqa* = "a cylinder-seal, signet-ring" גּשְׁפַּנְקָא

[3] Perhaps *ainia* here should have been *ainaniata* (see No. 308) and that scribes inserted a gloss?

[4] *Sarsin* (P.S.Thes. ܨܪܨ "to twist, to twine".

[5] For the missing line, *lkifḫ trin* see D.C. 53, No. 389 p. 470 text) and B.M. Or. 6592 : 352. (It is also missing in D.C. 3.)

[6] In all versions *'strik*, except D.C. 3, which has *'utrik*.

Conferred upon it. And all kings
Do homage to its radiance, light and effulgence.
Eternally.

309

In the name of the Great Life!
On the day that they set the crown on Šišlam-Rba,
Rays-of-light summon the kings,
They call to the kings, the rays-of-light,
And *škintas* say to one another,
"Come! let us go and see Šišlam-Rba
Upon whom the Great (Life) hath set a crown;
Seven reliable kings[1] set it upon him
And King Manhiriel conferered the sign (insignia) upon him
And took his hand in holy troth[2],
And raised him, set him up
In the House of the Perfected,
For ever and aye.

310

In the name of the Great Life!
On the day that they set the crown on Šišlam-Rba
Channels of light were formed[3] therein
Channels of light formed themselves (therein)
And the glory (or "praise") of the 'uthras shone bright.
There was radiance, there was light!
Sublime ether was in them,
It was diffused into flowings of water
And streams without end.
They (*all?*) come and kiss the crown of Šišlam-Rba
And rest in its shelter
Evermore.

311

In the name of the Great Life!
On the day that they set the great crown

---

[1] At the "coronation of a king", i.e. ordination of a priest, seven "kings" (priests) must assist the *ganzibra* who is chief celebrant.

[2] A free translation: the rite of clasping the right hand in oath. "King Manhiriel" = the chief celebrant at the "coronation".

[3] For *'ṣṭria* read, as in No. 392 (the same prayer) *'ṣṭararbḥ*. D.C. 3 p. 336 has *'ṣṭria*, (so has D.C. 34 and B.M.O. 6592 : 380).

Upon the Teacher of 'uthras, Šišlam-Rba,
Jordans formed themselves at his right,
At his right jordans formed themselves
And the cloud Šašqaliel [1] (*journeyed?*) [2] with them,
With them (*journeyed?*) the cloud Šašqaliel
And a *škinta* was founded for (him her ?) in the jordan;
For (him her ?) in the jordan a *škinta* was founded [3].
And in the ether a banner was unfurled for him.
Kings of the worlds of light assembled,
All laying their pure right hands upon him,
Laying their hands of troth (*kušṭa*) on the crown of Šišlam-Rba,
And blessing it and honouring it
In the highest degree.

[These seven prayers of Šišlam-Rba shall be recited by the ganzibra when placing the crown on a postulant and the priests shall recite these seven other hymns and make the antiphonal response.]

312

In the name of the Great Life!
Blessed is this pure voice and blessed your planting!
Blessed is this new crown and blessed this hymning!
And blessed is this sanctuary (*škinta*) in which kings are sitting!
For ever and aye.

313

In the name of the Great Life!
O king, thou art a mirror! (Yea)
Radiance art thou, of genuine form;
Oh thou art a lofty force!
For all strength [4] is derived from thee!
Blessed is this new crown
And blessed its treasure which thou hast shared with them
For ever and aye.

---

[1] The root ŠŠQL (Šaf. ŠQL) is used with sails or wings. The "cloud Mašql'il" (var. Mišql'il) is mentioned in the (Lidzbarski's trs. p. 402) l. 26.

[2] Here *rdibun*, but in the same prayer later (No. 393) *qrabun*. B.M. Or 6592 : 391 *rdabun*. D.C. 3 p. 337 : 6 has *rdubun*. The reflection of a cloud in water is a symbol of marriage. Cf. Prayer No. 188.

[3] Probably "for him".

[4] Lit. "all strengths" in the plural.

314

In the name of the Great Life!
How wondrous is the strength of the Great (Life) [1],
And how great is the glory which thou sheddest on us!
Thou hast illumined us with thy great radiance
And we praise thee and the crown of Šišlam-Rba.
We magnify it and honour it
And bring it our homage
For ever and aye!

315

In the name of the Great Life!
Our father, thou art a king, a son of kings,
For thou puttest on the crown for kings,
The crown thou puttest on is for kings [2]
And thou bestowest victory on palm-trees [3].
Šišlam blesseth his crown
And 'uthras and sanctuaries (*škinata*) establish it.
Cause some of thy glory, which is great,
To rest upon us, and give us ..... [4]
So that our minds may rejoice in it
For ever and aye.

316

In the name of the Great Life!
Hail to him! Again, hail to the king of kings,
Šišlam-Rba! Hail to him on whom the hand of a king
Hath set his crown[5]; whose kingdom abideth and passeth not away.
It passeth not away, the kingdom of a king
As long as air and water flow -
For ever and aye.

317

In the name of the Great Life!

---

[1] D.C. 3, p. 338 : 9 "of 'uthras".

[2] In Prayer No. 397 the couplet is *tagia lmalkia tarṣit tagia tarṣit lmalkia* (thou puttest *crowns* on kings).

[3] The palmtree is the symbol of "the Father", (see p. 14, n. 6.) also of priesthood.

[4] "Give us *thereof?* No. 397 has *uahbilan ḏ 'uṣran hadibḫ*; D.C. 3 p. 339 : 1. *uahbalan* etc. ("Give us that in which our minds delight").

[5] Bis.

Thou art the Teacher [1] of *ganzibria* [2],
Thou art the King of all 'uthras!
Good is it for him who beholdeth Thee with his eyes,
Good is it for him who discerneth Thee in his thought! [3]
He shall rise with Thee to the Place of Light.

318

In the name of the Great Life!
My day, what is it amongst days? A day.
My day, what is it amongst hours? A single hour.
What is my day amongst the days?
The day on which a kingdom was accepted.
My day, what is it amongst days?
The day on which treasure was divided.
The King divided His treasure
And gave his kingdom to Šišlam-Rba.
Šišlam-Rba shone in his crown
And we praise and magnify Thee
Because Thou art called the Teacher of 'uthras
For ever and aye.

[These are seven antiphonal hymns. The response [4] to these hymns of "Šišlam-Rba" shall be recited by the priests. Should the *ganzibra* recite those hymns, the *ganzibra* shall recite one and the priests one.]

319

In the name of the Great Life!
Thy strength shall increase, our father,
And grow mighty by means of this secret mystery, Zihrun,
By which all 'uthras are fortified.
Be strengthened and increased in might and power
By this seal-ring [5] which is bestowed upon thee,
And thou hast authority over it.

---

[1] *Rbaihun* = "their teacher".

[2] *Ganzibria*, (plu. of *ganzibra*). Now the title of the chief priest.

[3] The words *b'uṣriḫ*, "in his thought", omitted in No. 317, are in No. 398 (which includes both Nos. 316 and 317), and also in D.C. 3, p. 339 : 12. The line is repeated in No. 398.

[4] *Pasuk* = response; the part read by the priests in an antiphonal hymn.

[5] At coronation (ordination), the new priest is invested with his ring of office; a gold seal-ring upon which are engraven the words *Šum yawar ziwa* ("the name of Yawar-Ziwa"). It is worn on the little finger of the right hand.

Thou hast been given authority over a treasure[1]
Of living flame, and over a Root
Which is the product of gardens[2].
Go, become great and glorious![3]
Guard thyself, be confirmed (*in office*)
By this seal-ring which is set upon thee
So that thy strength may increase Yonder,
And the Elect righteous may be uplifted by thy fame!
And Life is victorious!

[This hymn for the seal-ring shall be recited by the *ganzibra* and priests over the seal-ring for the novice-priest when he assumeth thereby his kingship.]

320

In the name of the Great Life!
On the day that they set the crown on the king
And the king accepted his kingship,
His radiance was seen in the light of the banners[4],
And the water-springs that were in the jordan
Waltzed[5] with one another!
The king took his crown
And was resplendent in its sublime radiance.
And he distributed crowns to the kings,
To the kings he distributed crowns[6].
And his brilliance, his light and his great glory
Rested upon them
For ever and aye.

[The *ganzibra* chants this hymn to them (*whilst*) distributing crowns amongst the 'uthras[7] and kings, and the 'uthras and kings give him myrtle; they give him myrtle.][8]

---

[1] *Kimṣa*, see p. 195, n. 3 and p. 119, n. 2.

[2] A play on words *br gninia*, lit. a son of mysteries (things hidden) is also "a son of gardens".

[3] In D.C. 3 *'tgadal* is repeated.

[4] The word *drabša* comes from the P. درفش = a bright or glittering object "anything glittering or flashing".

[5] Or "whirled round together", i.e. danced for joy.

[6] At the coronation rite of a postulant to priesthood, newly woven fillets ("crowns") are distributed to ganzivri and priests present at the rite.

[7] The word *'uthras* refers to the ganzivri, just as *malkia* ("kings") means "priests".

[8] The rubric in D.C. 3 differs: it directs the ganzibra to distribute myrtle with the crowns.

321

In the name of the Great Life!
On the day that the kings assembled (to be)
In company with the king, the son of kings,
And he distributed crowns and treasures to the kings[1]),
The kings extended their right hands,
Their right hands the kings held out,
And they received crowns from the king,
Crowns they received from the king.
And they bless him with a great benediction
And honour him who gave them crowns and treasures
For ever and aye.

[The priests shall repeat this hymn, taking the crowns from the *ganzibra* who set the crown on the postulant.]

322

In the name of the Great Life!
On the day that a vision was verified by eyes [2]) (?)
And the newly-inaugurated [3]) banner was purified (?) [4]) thereby
Its inauguration (*consecration*) [3]) was shared amongst the banners
And the banners shone in its radiance,
They shone with great radiance and praised the king's crown.
They praised the king's crown [5]) and said to it
"Thy counterpart [6]) shineth in the ether,
In the ether thy counterpart shineth
And the ether delighteth in thee!
'Uthras, kings and jordans praise thy counterpart
For ever and aye.

[The ganzibra shall recite this prayer for the sewing of the postulant's crown. When praying the devotions before the secret prayer is said, he shall sew the postulant's crown and shall recite this prayer over the crown.] [1]

---

[1]) Lines in italics are missing in No. 321, but are given in No. 402 (p. 477 in the text), also in D.C. 3 p. 341, and B.M. Or. 6592 : 423.

[2]) Or "his vision". *Tiqnat* = was stabilised i.e. realised.

[3]) *Mšaria* = "begun", "new, "inaugurated": as a derived meaning "consecrated". The new priest has his own banner, a new one. Read *drabša* here as in Prayer No. 403 (text p. 347) not *drabšia*.

[4]) Both D.C. 53 and D.C. 3 have here *'ṣṭalalbḫ* (ࡀࡑࡈࡀࡋࡀࡋࡁࡄ = "prepared "purified") B.M. Or. 6592 : 4 has *'ṣalalbḫ*. D.C. 53 No. 403, however has *'tkalalbḫ* = "is perfected thereby".

[5]) No. 404 has "praised the great crown".

[6]) Or "thine archetype".

323

In the name of the Great Life!
Shine forth, give out light, pure Mirror!
For in all worlds thou wilt be called "Illuminator".
Rise to thy feet, great 'uthra!
Let all thy treasure awake [2] for us
That we may shine and rejoice thereat:
'Uthras and kings who sit in this sanctuary
Will beam and rejoice thereat!
From beginning to end.

[The priests and ganzivri who are sitting in the sanctuary shall recite this hymn when the postulant comes and sits upon a chair. Then he shall rise to his feet and recite the appointed prayers (*mandiz*) as far as the prayer "Darkness is crushed down"; with witnesses, one on his right and the other on his left.]

324

In the name of the Great Life!
Thou enlightenest them by thy word(s)
Sublime [3] and pure,
And glorifiest the worlds by thy glory.
Our father, thou enlightenest them
By thy pure eloquence
And thy root shall be exalted
And attain the summit.

[The priests and ganzivri shall recite this hymn when the postulant is ending his set pieces, and the witnesses shall sit and recite this hymn, as below.]

---

[1] The crown is tubular. At the consecration of a priest long tubes of woven silk and cotton are cut by the *ganzibra* into short lengths: two of silk for himself and the postulant, 24 of cotton for other priests (if the postulant is the *ganzibra*'s first pupil). Women present sew the ends together so as to form "crowns", but it appears from the above insertion that the *ganzibra* himself completes the silken crown of the new priest.

[2] The "treasure" which the new priest is to "awake" or "illumine" (the word means both), is his accurate recitation of the Book of Souls before the assembly of examining priests.

[3] Only D.C. 3, p. 342 has *šania*. B.M. Or. 6592 : 126 also omits.

325 1)

In the name of the Great Life!
The Great (Life) rejoiced, It was glad
That Yawar hath looked 2) for a banner of radiance.
And the Rays of Light rejoiced because
We have crushed down darkness
And brought to nought the rebellious Voice.
If thus we have acted, and thus it was ordained,
Then it is You, the Well-Ordered,
(Who hath) ordained it.

[The witnesses recite this hymn whilst sitting on chairs, and shall recite all the hymns (given) below.]

326

In the name of the Great Life!
Our father, thou art a pure mirror!
In all worlds thou hast become an Illuminator.
Rejoice, our father! and take joy
In all thy kingliness!
Thou, our father, art he in whom we shine and glory,
And (in whom) the 'uthras and kings
In this sanctuary shine and glory
For evermore.

[All shall recite this hymn; then the postulant (when) he has risen 3), shall kiss them on their heads, give them myrtle to smell at, and shall kiss the *ganzibra* and take the book 4) from him.]

327

In the name of the Great Life!
On the day that Myrtle emerged from the Wellspring 5)
And her waters, it grew upward 6) in its glory.
The waters rushed forth and were divided
And ether emanated from light.

---

1) This prayer (No. 325) is the only one of the coronation series translated by Lidzbarski; (M.L. p. 272).

2) I suspect strongly that the original had *sakaklḫ* = "planted", ("stuck in") the banner. The pointed end of the pole is driven into the earth.

3) The Perfect tense.

4) The Book of Souls.

5) The "Wellspring" = the "Mother", see p. 14, n. 5.

6) *'tgadal* = "became great", "was raised up" (to dignity).

The king took the first myrtle [1]
From the hand of the new king
Who by him had been instructed in the sublime mystery.
He twined him [2] a (myrtle-) wreath;
On the jordan he bestowed its purity.
The king was ratified (?) [3] by the myrtle
And the jordan crowned [4] by the king,
They are reciprocally crowned [5], mutually aggrandised
And rise and behold the Place of Light.

[The *ganzibra* recites this hymn, takes the myrtle from him, smells at it, twists a wreath for himself, twists a wreath for the postulant and gives it to the postulant who takes the wreath and staff. Then he gives the order that they should honour (*their crowns*).]

328

In the name of the Great Life!
Blessed be this *škinta* of the Mighty (Life)
In which crowns have been formed
Crowns have been formed in it
And a crown for a king, son of kings, was set on,
A crown was set on a king, son of kings.
All the kings pay homage to thee [6]
And kings, 'uthras, Tannas and Drops
All bow down and reverence thee
In whom crowns (or "his crown") and mysteries
Have been confirmed
And *škintas*; an indwelling of the Mighty (Life)
Hath proceeded from thee (?) [7].

---

[1] One would expect "from his first-born", but the *bukra* refers to the first myrtle that the new king twines as a king into a wreath.

[2] D.C. 3 omits *gdalḫ* and has *asia* for *asa*.

[3] D.C. 3 has *triṣ* for *tqun*. Cf. the *barsom* as confirmation of Persian kingship.

[4] The Ethpe. and Ethpe. pf KRK (to turn, surround, enfold, encircle etc.) have many derived meanings. *'tkarak* "crowned" occurs in the phrase *hu taga 'tirṣa ḏ-malkia bgauḫ 'tkarak* (D.C. 36) "it is a crown set on, wherewith kings were crowned".

[5] D.C. 3 has the correct *mitkarkin:* D.C. 53, No. 408 p. 480 1.1. has *mitgadlin*

[6] In the other mss *ldilak*. The cult-hut, scene of the coronation, is addressed

[7] *Škinat kabiria minak praš*, The meaning appears to be that the Great Life is incarnate in the priest's office. *Škinat* here might be rendered as "shecinah", "indwelling"?

And in thee the elect righteous will be uplifted;
They will worship and give praise
For thou wilt be called
"A *škinta* which nourisheth sucklings"
For ever and aye.

[This is the prayer for the consecration of the cult-hut (*škinta*) when thou intendest to take thither the first postulant on the Sunday. The priests recite this hymn before entering the cult-hut; (*they recite it*) and then they enter the cult-hut.]

329 [1]

In the name of the Great Life!
Oh a burnished treasure art thou!
Oh a glittering thing [2] art thou!
(Thou) mirror [3] of kings!
In its glory kings shine; they shine in its glory.
They prepare crowns with his; [4]
Crowns they fashion with his.
Watersprings are crowned (?) by his (*crown*) [5]
And watersprings, radiancies [6] and mirrors
Worship the great Crown: they praise it, guard it
And say to it "Blessed is this (*thine*) appearance
Which we praise; and by it, in thy *škinta*
We shall be guided aright, we shall be rightly guided [7]
In thy *škinta*, and with thee we shall be united
For ever and ever.

[This is the hymn for the releasing [8] of crowns on the Sunday when the *ganzibra* wishes to consecrate [1] the cotton crowns for the priests [2]. Wearing all his vestments [3] and all his clothes [4], the crown in his right hand and the staff in his left, he goes to the bank of the Piriawis, the jordan, and takes also in his right hand with his own crown the cotton crowns which he wisheth to consecrate. Then he performs the ritual ablution in the jordan and comes towards the *kinta* [5] and the banner. And he examines all the clothes and recites the *Asuta* [6] to the Gate of Mercies [7] and the kings as much as he is able. And after that he entones this prayer over each crown, once over every one. And Life is victorious.]

---

[1] This prayer is the last in Lidzbarski's collection, but his version differs from those in my collection, cf. the two texts. He takes it as an address to the banner (which it is not, even in the Oxford version, see l. 2 of the prayer) for it is addressed to the crown and its wearer.

[2] *Drabša* here is "that which glitters" see p. 226, n. 4; not "banner": the crown is meant. (P. درفشان = "to shine".)

[3] Or "vision".

[4] The reference, as the insertion which follows it shows, is to the preparation and presentation of crowns to all the priests present at the ceremony.

[5] Lidzbarski (and the Oxford ms.) *bziwḫ mitkarkan*. *Bziwḫ* is missing in D.C. 53, and I translate *mitkarkan* in the same sense as "And the jordan crowned by the king". see p. 230, n. 4

[6] Or "radiant beings". (Lidzbarski *Glanzwesen*.)

[7] *Nitriṣ*. (TRṢ to make or set right, etc.)

[8] Or "inauguration", "consecration" see p. 227, n. 3.

These are the antiphonal hymns of Šišlam-Rba and their refrain, the hymn of the ring, and all the hymns for postulants (*ordination hymns*). I copied this collection from beginning to end for myself, so that I might act and be successful in the world and that there may be one to mention my name on earth and yonder in the mighty and lofty worlds of light. For I have copied with a sincere and believing heart: my heart hath testified to the Life and to my lord Manda-ḏ-Hiia, so that they would be my support and my saviour. I am poor and lowly . . . (etc.)

(*The colophon resembles other colophons in the book*) . . . .

This miscellany of the Coronation was set in order and brought to successful conclusion from beginning to end in the name of the Life and as a token of Knowledge-of-Life and trust in the high King of Light, and in the names of Hibil, Šitil and Anuš — praised be their names in the great Place, the House of Perfection! It was completed on Friday (*yuma ḏ-rahaṭia*) which is *'rufta* (Friday), the fourth of the month Akir-Paiiz (Last-of-Autumn) which is *Ṭabit*, Capricornus, in the year of Wednesday (*i. e. which began on a Wednesday*) in the year 1217 by Arab computation — may the world founder upon them and Manda-ḏ-Hiia bring to nought their rage against the congregation of souls!

It was copied in Huwaiza, by the waters of Karka . . . (*etc.*)

---

[1] See p. 227, n. 3.

[2] Plural in D.C. 3.

[3] *Mania* in D.C. 3

[4] I think that this means the new priest's clothes later inspected at the *kinta*.

[5] An altar in box form.

[6] The "*Asut-Malkia*" no. 105.

[7] The North, the North star.

[The end of the autobiographical part of the colophon of D.C. 53 is missing.]

THE BANNER HYMNS [1]

In the name of the Great Life! may there be health, victory and forgiveness of sins for me, Adam-Yuhana son of Mahnuš because of these antiphonal hymns for the banner.

330

In the name of the Great Life!
When radiance came forth the white land, Paris [2],
A young lad, Arsapan, son of radiant-beings,
Unfurled a banner [3]. He unfurled a great radiance
So that 'uthras and *škinta*s shone in the banner's brilliance,
They shone in the brilliance of his banner
(That was) like the radiance in the House of the Mighty (Life)

331

In the name of the Great Life!
On the day that Šišlam-Rba [4] unfurled his banner
Over corporate beings [5],
Three hundred and sixty wellsprings
Of radiance, light and glory were formed by him.
The glory of Šišlam-Rba's banner
Shone forth over three [6] Wellsprings of Radiance
And the three wellsprings of Radiance
Who beheld the brightness of Šišlam-Rba's banner
Prostrated themselves before its glory:
They prostrated themselves,
The three wellsprings of radiance,
Praising the banner
To all eternity.

---

[1] Lidzbarski included nineteen of the banner hymns in his collection (M.L. pp. 264 ff.).

[2] Lidzbarski (M.L. p. 264, n. 1) suggests that "Paris" is "Pars, Persis im Gegensatz zum Schwarzland (*sawwād*) Babylonien so benannt".

[3] For the banner as a light-symbol see p. 231, n. 2 and p. 226, n. 4.

[4] The great Šišlam is the archetype of king (priest) and bridegroom.

[5] '*Usṭunia* = lit. "bodies" (headless). '*Usṭuna* is the word used in priestly commentaries to connote the physical; the trunk (column) of Adams "Body", i.e. the universe conceived as a human shape.

[6] "Wellsprings" are, I imagine, a poetical name given to the three celebrants necessary for a *masiqta:* other ceremonies require seven concelebrants. See l. 5 of the next hymn.

332

In the Name of the Great Life!
On the day that Šišlam-Rba unfurled his banner
Its glory shone out over three hundred and sixty thousand jordans,
The glory of the banner of Šišlam-Rba
Shone out over seven wellsprings,
And the wellspring Ṣihmai 1) spurted upward
Before the radiance of Šišlam-Rba's banner.
The perfume in the banner was delightful
And (*as*) it appeared over the *škinata* (sanctuaries).
How it becometh Šišlam-Rba when he is illumined
By the wondrous banner Zihrun!
How beauteous it maketh Šišlam-Rba
When he is proclaimed King of all beams of light!

333

In the Name of the Great Life!
On the day that Šišlam-Rba shook out the banner Pirun
And unfurled it at the head of the *škinta*,
Its glory shone out over Wellspring and Palmtree 2).
(*When*) the Wellspring and Palmtree beheld 3)
The glory of Šišlam-Rba's banner,
A gush of radiance inundated Šišlam-Rba's banner
And made his banner, Pirun, bright
Beyond measure.

334

In the Name of the Great Life!
On the day that the banner Šišlamiel was unfurled,
Its radiance beamed forth over three hundred and sixty
Worlds of Light.
Over three hundred and sixty worlds of light
Its radiance beamed forth.
And the three hundred and sixty worlds of light

---

1) ṢHM = "to be brilliant".
2) See p. 14, notes 5 and 6.
3) *ḏ hzatḫ* is influenced by the gender of *aina*.

Which beheld the brightness of the banner Šišlamiel
All flocked towards it,
Towards it they all gathered
And uttered a benediction on the banner of the Great Bihram 1),
Saying to it, "Thy radiance, (O) banner Manhariel,
Hath dawned and thine appearance shone out,
And thy jordan hath strength and flow 2)
From end to end.

335

In the Name of the Great Life!
On the day that Bihram the Great unfurled the banner Šišlamiel,
Its radiance shone out over the waters,
Over the waters its radiance dawned,
Its radiance dawned over the waters
From the waters its radiance flooded upward
Its radiance surged up from the waters
And shone out over the worlds.
Worlds and kings who beheld the radiance of
The banner Šišlamiel, all gather towards it,
All gather towards it and utter blessing
Upon the banner of Šišlam-Rba and say to it
"Blessed be thou, Šišlamiel-Banner,
And blessed be the man that hath unfurled thee.
Great glory hath he given thee
And great is the crown 3) he set on thee!
He hath given thee myrtle which strengtheneth 'uthras:
Jordans exult 4) in thy radiance
And 'uthras delight in thy fragrance
Exceedingly".

336

In the name of the Great Life!
On the day that Šišlam-Rba unfurled his banner

---

1) In the Vendidad (19:37). Varathragna's epithet is *barō-χᵛarəna*: usually translated "glory".

2) Motion.

3) At the consecration of the banner, which is extended full length before the white silk is draped over the crosspiece, a myrtle-wreath is slipped over the peak by the priest or priests officiating.

4) D.C. 3 has *šaḥfia* "flow out", D.C. 53 (like M.L.) *šaḥbia* (ŠHB to exult in, vaunt, joy in etc.).

The radiance of Bihram-Rba's banner
Shone forth like the great mirror
That resteth in the Jordan.
Its radiance appeared and his *škinta*
Shone, and his people [1] were confirmed in victory.
And Life is victorious.

[Recite these seven hymns for the banner when unfurling it [2].]

337 [3]

In the name of the Great Life
It hath risen, it hath shone forth
Thy radiance, king of 'uthras!
It came; upon the 'uthras and *škinta*s it shone.
The 'uthras and the *škinta*s who beheld thy glory
All bless thee with a blessing,
A blessing they pronounce upon thee
And the 'uthras honour thee
Because thou camest into existence
Through the hand of a king.
The king blessed thee with a great blessing
And gave it (*thee?*) to me, Hibil-Ziwa.
To me, Hibil-Ziwa he gave it
To give light to worlds, to kings
And to jordans and *škinta*s
All of them, fully.

338

Hibil blessed thee with a great blessing
And gave thee to the Occult Adam [4],
Adam blessed thee with a great blessing
And gave thee to the Chosen Elect.
He gave thee to the Chosen Elect
To enlighten and stabilise their counterparts [5]
Fully.

---

[1] *Šurbta*, a race, tribe, family, descendants, kinsfolk.

[2] These seven prayers are said by a priest over the banner during the recitation of his daily office.

[3] This prayer and 348 are said whilst crouching and holding the staff of the banner.

[4] This Occult Adam, is the cosmic Adam, archetype of the physical Adam.

[5] The *dmuta* is the over-soul, the counterpart of the earthly being in the ideal world of Mšunia Kušṭa. It often acts as conscience or guardian angel, according to commentaries,

339

The Chosen Righteous rose to their feet
And grasped thee with their right hands.
They went to the jordan of living water
And set thee up, so that thy radiancy
Might be shed on the jordan.
The water and thy brightness become blended together;
Thy brightness and the water are combined
Enhancing (*the brilliance of*) Šilmai and Nidbai.
And these, the elect who go to the jordan,
Are illumined by thy radiance.
Do thou guard them and establish them
And make their baptism successful!
Life is victorious.

[Chant these hymns before thou conveyest the banner to the jordan.]

340

In the name of the Great Life!
Who took up the banner Zihrun
In which the worlds and generations glory
And went to the bank of the jordan Piriawis?
The jordan Piriawis on beholding the brilliancy
Of the banner Zihrun, leapt towards its radiance:
The waters and jordan and springs which dwell
In the jordan (*Piriawis*) leap towards the radiance
Of the banner Zihrun and exult exceedingly.

341

In the name of the Great Life!
Yawar took up the banner Šišlamiel
In which the worlds and generations exult,
And went to the bank of the jordan Piriawis.
The jordan Piriawis when it beheld the banner Zihrun
Rejoiced with a great joy, exceedingly.

[Chant these hymns and take the banner to the jordan and plant it on the bank of the jordan. Then recite "Shine forth, shine forth, brightness of Yawar".]

342

In the name of the Great Life!
Shine forth, let Yawar's radiance shine forth
Over the jordan. The brightness of the banner
Hath shone forth over the living waters! It shone forth:
The waters dance towards its radiance
And the radiance towards the waters. Waters and radiance
Are intermingled [1], are interlaced, and its brightness
Inspiriteth the 'uthras in their *škinta*s
Immeasurably.

(Recite these hymns when thou graspest the banner on the jordan-bank. Then recite "As the head of three *škintas*".)

343

In the name of the Life,
As head of the three *škinata* [2] —
Who was set up as their head (Chief)?
Whom did they set up as their chief?
Who unfurled the banner at the jordan,
Who at the jordan unfurled the banner?
And who took the staff into the jordan?
As the head of the three *škinata*
Who placed the great crown on their heads [3]?
On their heads and banners Yukašar placed the great crown;
He unfurled the banner at the jordan,
Yukašar unfurled at the jordan the banner
And Yusmir took the staff into the jordan.
And Life is victorious.

[Recite these hymns whilst grasping the banner on the jordan bank [4], then perform thy baptism).[5]]

344

In the name of the Great Life!

---

[1] Or "embraced one another".

[2] Three cult-huts? Or are, as I think may be the case, three concelebrants meant?

[3] D.C. 53, p. 363 and D.C. 3, p. 235 have *brišaiin udrabšaiin*. Lidzbarski, using De Morgan's transcription, (D.M. p. 175) has *brišaian*, "on our heads" and omits mention of the banners.

[4] The banner is grasped first below the peak and then, standing, above the peak.

[5] Or "perform thine immersion".

The Great (Life) rejoiced; It rejoiced when Yawar looked [1]
Towards the banners of radiance and beams of light.
It rejoiced that we have trodden down darkness
And have brought to nought the rebellious Voice.
If we have done thus and it was brought about,
Nevertheless it is You, the (*well-*)ordered,
Who have ordained it!

345

In the name of the Great Life!
On the day that 'uthras put into order
A jordan of living water
And a baptism was performed therein,
They took the banner Bihram
And brought it into the *škinta* of Šišlam-Rba.
And at the door of his House of Radiance
They unfurled it so that 'uthras and *škinta*s
Might shine in its brightness and rejoice
Exceedingly.

[Recite these two hymns after thou hast performed the baptism, and take the banner into the cult-hut.]

346

In the name of the Great Life!
On the day that great Bihram furled his banner
Three hundred and sixty guardians presided thereat [2].
They concealed it in its strong-box [3]
And set the seals of the mighty (Life) upon it.
The mighty (Life) blesseth with His pure mouth
The Being who had settled here, and saith to him
"Lend with increase some of thy radiance,
And illumine the whole world with thy light!"
Our father enlighteneth with his wondrous voice;

---

[1] For *skariḫ*, D.C. 53, p. 363, 1.17, read *skalḫ* as in D.C. 3, D.M. and other mss.

[2] I.e. were present, lit. rested upon it.

[3] Lidzbarski (M.L. 273 : 9) transliterates בסאפטיא and translates "Ketten von Edelsteinen". D.M. however (178: penult.) like D.C. 53 (364 : 11) and D.C. 3 (236 : 21) has *bṣafṭia hiliḫ*. *Safṭa* (the more usual form of the word) in Arabic and Persian = "chest for valuables", "wallet", "purse" "casket" etc. and occurs several times in Mandaean texts in this sense. (e.g. *bsafṭia ḏ-zahba*, D.C. 36 II no. 189). The banner is, in fact, kept in a box.

And he said, "Any man who is pious and believing,
Who went not early in the morning to the jordan
Nor is signed with the sign of the jordan...... [1])
Utterly.

[Recite this hymn and fold up the banner on the great day of Daima [2]), by itself. And, any day on which thou baptisest, fold the banner [3]) and cover it up with this hymn.]

347

In the name of the Great Life!
On the day that the radiance of the banner Šašlamiel [4])
Was hidden in its casket of radiance,
All the 'uthras rose from their seats.
And pronouncing a sublime blessing upon Zihrun-Šašlamiel [5])
The banner, they took it from its pedestal [6]) of radiance
To inner houses [7]) so that it was hidden.
They cover it, bless it, guard it and say to it,
"As surely as thy radiance waiteth safe in its casket,
Will thy form be kept safe. All worlds which behold thee
Will bless and praise thee for ever and aye".

[Recite this prayer and furl the banner when thou hast finished all thy rites. Recite it by itself alone and fold it before they cover (*put away*) the banner of the day, whilst thy crown is on thy head, except at the festival of Daima. (*On that day?*) read both hymns. Then roll up the banner and hide it in its chest (or "casket"). And Life is victorious!)[8])]

348 [THE BLESSED OBLATION PRAYERS]

In the name of the Great Life!
On the day that Ayar (Ether, Air) emerged from the Wellspring
The waters flowed hither, hither flowed the waters
And radiance in the jordan. (*The use of*)

---

[1]) A line must be missing, condemning such a man, for the daily ablution and signing at the jordan is a religious duty. The version given is on all copies I saw, including D.M. p. 178.

[2]) The feast of Daima, a baptism-feast, occurs ninety days after Panja (Parwanaiia), the five intercalary days.

[3]) The banner is about three meters long and an ell wide.

[4]) Var. *Šišlam'il.*

[5]) Not Zihrun *and* Šašlamiel as written (v. D.M. op. cit. pl. 178 : 10).

[6]) Its base, its column, i.e. the banner-pole.

[7]) Lit. "to inner eggs".

[8]) Here Lidzbarski's collection has No. 329 (given in this book on p. 231).

Myrtle was appointed.[1] they twine its sprigs
And its destination[2] is the sacred table[3].
We *ašgandia* (acolytes) have become acolytes[4]
And were admitted into the radiance of the mighty (Life);
By the radiance of the mighty (Life) we are sheltered.
And the Wreath is set up, into circlets it was twined,
It was plaited with myrtle leaves.
Trees bore their fruit (*lit.* "burden")
Naṣirutha was manifest in the full jordan
And they were refreshed in the full jordan,
Before you, 'uthras, my brothers,
Fully.

The *šganda* reciteth this hymn for the Blessed Oblation when the myrtle and phial are in his hand. Then the *ganzibra* taketh the myrtle and phial of wine[5] from the acolyte and reciteth "Come, come, lofty acolyte, from the House of my Father".]

349

In the name of the Great Life!
Come, come, lofty messenger[6],
Come, come from the House of my Father!
Come and irradiate us with the radiance of Life,
With the radiance of Life irradiate us!
And refresh us with some of the good things[7]
Provided there[8]. For thou[9] art called
Sustainer[10] of 'uthras for ever and aye.

---

[1] Myrtle and its ritual inhalation is an important rite in the "Blessed Oblation". Cf. the barsom in early Zoroastrian ritual.

[2] Lit. "its course, ("its journey) is to".

[3] The *patura*, corresponds to the sacramental table or altar. It may be a clay table, or a mat, or a purified washed surface. The sacred meal is arranged on it, see p. 61, n. 5.

[4] *Ašganda*, *šganda*, see p. 5, n. 4. Usually a young man or boy who must be of priestly birth. He is consecrated for his office every time he officiates.

[5] The "wine" is unfermented.

[6] *Šganda*, in its more ancient meaning, see p. 5, n. 4.

[7] *Ṭabuta* ("goodness", "good things") here refers to the food-offerings.

[8] A better version of this prayer occurs in D.C. 42 ls. 617 ff. *uṭaibinan mn ṭabuta ḏ-'šra* (var. *'šria*) *'lḫ aminṭul ḏ-mṭaibana ḏ-'uthria 'tiqrit*. The same version occurs in D.C. 50. The form is Afel. Cf. Hif. שרי (J., 2) "to provide a living for".

[9] *'tiqria* in both D.C. 3 and D.C. 53. I prefer *'tiqrit*, see n. 8.

[10] *Mṭaibana* = one who refreshes or provides with food and drink, "sustainer", "food-giver" etc.

[The *ganzibra* shall recite this hymn and take the phial of wine and the myrtle from the acolyte]

350

In the name of the Great Life!
On the day that a root of fresh myrtle
Was set up before the king,
The king stretched forth his right hand for it
And gave it to the 'uthras and acolytes
And said to them "Take from me this fresh myrtle
And bless the *škinata* [1] with a blessing,
A blessing pronounce on the *škinata*
And illumine and restore the 'uthras and *škinata*
Situate at thy right and at thy left
For ever and aye. [2]

[The *ganzibra* shall recite this hymn and distribute myrtle to the 'uthras [3] and priests. Then they shall recite the "sealing" prayers, [4] to the end of that which blesseth (bless) the Blessed Oblation, and he shall seal (conclude) it.]

In the name of the Great First Strange Life from worlds of light, the Ineffable who is above all works, may there be health, purity, and forgiving of sins for me, Adam-Yuhana son of Mahnuš ...... (*etc., the usual insertions with family names occurs in all mss.*)

And we shall be blessed by means of these prayers and benedictions of the *pihtania* [5] of the Blessed Oblation, and our thought, mind and understanding shall be enlightened by the might of Yawar-Ziwa and Simat-Hiia.

351

In the name of the Great Life!
This is the Blessed Oblation!
Kušṭa regaleth his friends,

---

[1] The cult-huts, where the Blessed Oblation is celebrated.

[2] For a slight (and possibly better) variant of this prayer see Š. ḏ-Q. pp. 61-62.

[3] See p. 226, n. 7.

[4] *Hatamata* = confirmatory or concluding prayers.

[5] *Pihta* (= "opened"). Bread broken ritually and distributed and eaten sacramentally is so called. Cf. the Aramaic "piece", "bread (*Targ. O. Gen. xviii t.; Targ. Y. ib.xl*, 16); etc. See p. 37, n. 3. *pihtania* appears to be the plural form, "pieces of bread").

Kušṭa his friends regaleth,
He hath prepared and blessed it with his blessing.
I testify to Yawar-Ziwa
Of whose bounty we have partaken(?)[1]

352

In the name of the Great Life!
I am the white *Pihta*[2]
From Life's treasure-house was I transplanted;
I was transplanted from the treasure-house of the Great Life,
With[3] the jordan they sent me to earth,
With the jordan to earth they sent me
To spread truth in the world,
In the world to spread truth,
To enlighten darkened hearts,
My treasure, which I instilled into it[4].
I illumined and transformed it completely
Completely did I illumine and transform it.
I brought and[5] set down in it a good[6] (gift)
I removed from it the misery[7]
Which the Seven had brought to bodies
(That) the Seven had brought to bodies
And they dwelt in darkened hearts.
Pihta they ate not. (*but*) his Creator spoke
And made man, who ate not *pihta*,
Listen to Him. And He said,
"Look to it lest ye eat with a lie!
Beware that ye eat not falsely!
Look to it lest ye partake of it hypocritically!"
For the wicked and liars who eat it with falsehood

---

[1] Or, if we read, as in D.C. 53, pp. 376, 379, 380, 382 and D.C. 3, pp. 247, 248, 250 and 251, "who quickeneth us with his bounty".

[2] Wheat for the *pihta* is the best and whitest. Ground by the priest, it is mixed with water from river or jordan (salt being first added). Formed into discs, the dough is baked over the ritual brazier just before use. The *pihta* consumed during the *masiqta* by the priest as proxy for the deceased is made otherwise. See *W.W.* pp. 242-255 for full description of the rite.

[3] Or "from the jordan".

[4] I.e. into the world.

[5] D.C. 3 has *atit* "I went" (as translated in Z.D.M.G. Band 105, Heft, 1 p. 134, 1. 5.)

[6] *Ṭabta* = "a good thing, gift", etc. or "goodness". See p. 254 n. 1.

[7] Lit. "sighing" "lamentation".

Will be bound and lie in darkness,
They will be bound and lie in darkness,
Darkness degraded[1] and lay heavy upon them.
The eyes of the wicked look on darkness
And their feet find nothing stable.
(*But*) the good, who eat it with sincerity
Arise and behold the Place of Light.
Their eyes behold the light
And their feet find firmness.
And Life is triumphant.
I testify to Yawar-Ziwa
Of whose bounty we have partaken[2].

353

In the name of the Great Life!
The white *Pihta* am I!
The creature of light, I came into existence.
Pihta am I, the white,
For Yawar was my Transplanter[3]
My Creator was Yawar, from his treasury he brought me.
Yawar-Ziwa took me and gave me to Nṣab-Ziwa.
Nṣab-Ziwa took me and gave me to Zarziel-Nhura-Rba.
Zarziel-Nhura-Rba took and gave me to Hibil-Ziwa.
Hibil-Ziwa took and brought me into the earthly world;
He took me, brought me down; set me down in the earthly world.
As food for Adam and all his sons.
Whilst the first generation existed
They ate me in good faith,
In good faith did they eat me;
No trickery[4] did they perform with me,
They performed with me no misuse[4].
Nor did they omit or subtract from[5] me
They committed no omission or subtraction

---

[1] Af. of ZLL or ZUL.

[2] See p. 243, n. 1.

[3] Or "creator".

[4] *Hargta* = (a) friction, rubbing (b) "distortion", "obliquity", "false dealing", "misuse": e.g. *kušṭana damia lmuzania ḏ-mutaqin ulaiit bgauḥ hargta* (G.R. r. 214, Lidzbarski's trs. Der Wahrhafte gleicht einer Wage, die gerade gerichter und an der keine Schiefheit ist. The crookedness is intentional (*hrig* = "cunning").

[5] Lit. "they performed me with nothing lacking or deficient".

And the creatures of the Seven
Had no dominion over me.
When a second generation came into being
They (*too*) ate me aright,
Sincerely they ate me:
No trickery did they perform with me,
They performed me with no crooked dealing,
They did not omit or subtract from me,
From me they neither omitted nor subtracted
And the creatures of the Seven had no power over me.
When a third generation arose,
Adonai [1]) built a House,
A house did Adonai build,
And the Seven obtained a hold [2]) in it,
Then it was dispersed amongst the three hundred
And sixty two nations [3]).
And then I was taken from their midst
And they cast me amongst the three hundred
And sixty-two nations.
Then they ate me with falsehood,
With falsehood did they eat me,
Wrongly did they use me,
They used me falsely
And did with me that which was deficient and lacking,
That which was deficient and lacking they did with me
And creatures of the Seven gained dominion over me.
Then strength was taken from me,
And radiance, order, taste and glory.
And they made me the fodder of beasts.
Souls departed from bodies without their measure.
Naṣoraeans who eat me falsely
Will be burnt upon coals of fire.
The baptised [4]) in water who eat me with a clot of blood [5])

---

[1]) "My Lord" the Jewish name for Yahweh, Jehovah.

[2]) Colloquially "got hold of it".

[3]) Lit. "tongues" i.e. those who speak another language.

[4]) Or "immersed in water". (not in *mia hiia?*).

[5]) *Hrara* used in a double sense, (a) "illusion", "delusion, (b) "a clot of blood". The reference may be to the Christian chalice, in which the wine is spoken of as "blood".

Will be made to dwell with the demon Mahzur [1]).
Any woman who believeth not in prayer and praise
Make no bread with her!
She will be made to dwell in the dwelling of Ruha-d-Qudša! [2])
When Bel and Shamish [3]) beheld me
They assumed an air of arrogance;
An air of arrogance they assumed
And going into the presence of Pthahil [4])
Bend and bow themselves before him
And prostrating their forms and uttering compliments
They say: "By thy life, our father Pthahil,
Grant us a commission, that we may go
And may create a creation from start to finish".
Then their father Pthahil arose and gave them commission
And said to them "Go, create the thing that ye have wished (*to create*)".
Thereupon, with the mystery of ashes and red dust [5])
And the overflow and dregs of the clouds
They went, they created Rice,
They went, they created Rice.
And held it before Pthahil.
Pthahil, when he saw it
Clenched his fists and beat on the forecourt of his breast
And he said "From this creation that ye have created
How can bread (*pihta*) come therefrom?
How can bread be produced therefrom?
Or food from that thus prepared
From beginning to end?"
Then They summoned an angel, one of (those)
Before Them, by whom *Pihta* was produced,
By him was *Pihta* produced.
And they held it before Pthahil.
When Pthahil saw it he brightened

---

[1]) מַחְזוֹרָא a Jewish prayerbook for annual festivals? (Targ. Y. Gen. 1, 14.)

[2]) "Holy-Spirit" is in later polemic an epithet for Ruha, a personification of the emotional, lower and feminine elements in human personality.

[3]) Jupiter and Sol.

[4]) The demiurge who created the material world. He failed in his task, for the breath of life was lacking.

[5]) Unhusked rice in Lower Babylonia is red in colour, and the dust-storms which sometimes obscure the light in daytime are often red.

And rejoiced and was glad and delighted
Beyond measure. And he said
"The excellence of this mystery which ye have created
Surpasseth all creations which exist in the earthly world!
Yon two fundamentals — the Oblation and Table —
Yawar hath blessed with his blessing!
And this, the third fundamental, I, Pthahil,
Have blessed it with my benediction".
And this is my secret teaching
Which hath issued from mine own mouth, Hibil-Ziwa's,
"He who casteth it abroad in turbid waters
Shall be beaten with a scourge of wrath
And sobs will convulse him [2].
(*He that bringeth shame on*) my treasure,
They will tear him with mighty iron combs;
They will cast him into the cauldrons,
Of Messiah and Holy Spirit [3].
(*But*) he who covereth and taketh care of it
Will (himself) be cared for in a worthy place.
Any man who disseminateth it amongst righteous folk
And believers will rise and behold the Place of Light!
And Life is victorious.
I testify to Yawar-Ziwa
Of whose bounty we have partaken [4].

354

I am the white *Pihta* whose Transplanter was Hibil,
Hibil was my Transplanter.
And he brought me, caused me to dwell in the earthly world,
Brought me, set me down in the earthly world
Which is this world.
The blessed *Pihta* speaketh
And saith to Yawar-Ziwa,
"When thou broughtest me

---

[1] *Kania* (kannia) "sources, foundations, bases": or (see. p. 260, n. 3).

[2] *Guha* ("thunder", "sobbing") may have been inserted by a scribe who misunderstood the verbs GNH and GNA. To make sense, I have inserted "He that bringeth shame on". The original line may have been *ḏ-nignalẖ l'uṣrai* "that shameth my treasure".

[3] See p. 246, n. 2.

[4] See p. 243, n. 1.

Into a world of evil ones and liars,
They ate me [1] with lie and deception.
During the first age
They ate me in good faith.
And when the second age arrived
Then (also) they ate me aright,
(But) when the third age came into existence
Liars obtained power over me, who arise,
Commit murder, not cleansing their fingers from blood.
They arise, commit murder and come and approach me
Depriving me of strength
And causing lack and defect in me".
Yawar-Ziwa speaketh and said to the blessed *Pihta*:
"When we brought thee into the world
Of evil ones and liars,
I delivered a pure warning, saying
'Yawar-Ziwa speaketh to Naṣoraeans
And sayeth to them: My Chosen!
When ye partake [2] of my bounty
Partake thereof in sincerity,
Silence and purity.
Cast it not as invitation to the Lion [3]
From whom every wild beast had its being.
Cast it not down as invitation to the House
Of the devil Simiael [4]
Which is full of foul pollutions!
The crumbs [5] which fall from you,
Cast into running water [6] lest they fall to the ground,
Lest your feet be placed thereon.
Trample it not underfoot! [7]
For it came from the Place which is life-giving,

---

[1] Not "they surrounded me". The tense is Perfect, after *Kt.*

[2] The Pael and Ethpa. of ṬUB when speaking of sacramental meals = "to partake of", "refresh oneself with".

[3] The Lion of Judah? The wild beasts which it produced were presumably sects which originated from Judaism.

[4] A demon of blindness, mentioned in G.R. (trs. p. 200 n. 1), and several times in D.C. 40 and other mss. Lidzbarski takes it (mistakenly in my opinion) for Ismael.

[5] Lit. "the fallen that fell", i.e. any fragments or crumbs.

[6] "Jordan" is not necessarily consecrated running water.

[7] Lit. "Do not put your feet on it".

From the Place which is life-giving it came;
It was transplanted from amongst
Worthy treasurers. My Elect!
Hearken and hear, and take care of my benefaction
Which came from the House of the Great Life!
And Life be praised!
I testify to Yawar-Ziwa
Who quickeneth us 1) with his bounty.

355

The white *Pihta* am I
Which the Life summoned and sent
In His benevolence.
In the strength of Hibil-Ziwa
He sent me to this world;
Made me chief of His *Kimṣa* (*hidden treasure?* 2))
And called me Uplifter of prayers.
I came, and became an offering set apart
For the world, and source of strength for the priests. 3)
I held a portion of Life,
And called with the voice of a son of the Mighty (Life);
I set apart Sunday and the morn of the day
Whose name is reverenced.
And I dwelt therein to reveal its glory.
I revealed (it) to the priests
And dwelt in their hearts.
Goodness I give to them: enlightenment in plenty
So that they be not lacking or faulty.
They shall offer up prayer and praise
And put them up in a sublime voice.
They will shine in the Treasure of Life
And the Word that came from the House of the Great Life.
They shall be established in sanctuaries:
They will rise up, they will behold the Place of Light.
And Life is victorious.

---

1) Here not *ṭaibinin* but *ṭaibinan* in both mss.

2) *Riša ḏ-kimṣa. Kimṣa* is a word of obscure meaning. It sometimes seems to be derived or influenced by KMS (not KMṢ) as here. (כמס Ass. כמס "to hide, store away".

3) A free translation.

I testify to Yawar 1)
Who refresheth us with his bounty.

356

In the name of the Great Life!
The voice of Manda-ḏ-Hiia
Calling to the chosen righteous,
To the chosen righteous it calleth
Warning them about my Oblation.
It uttered to them a first warning,
Admonishing them about my Oblation.
He said to them: "Behold my oblation,
Behold my oblation, behold my oblation
That was transplanted from the House of the Great Life;
My oblation translated from the House of the Great Life!
Partake thereof in sincerity, silence and purity".
With a second warning he admonisheth them about my oblation
He said to them "Behold my oblation,
Behold my oblation, behold my oblation
Transplanted from the House of the Great Life!
Partake thereof with prayer and praise".
With a third warning he admonisheth them about my oblation.
He said to them "Behold my oblation,
Behold my oblation, behold my oblation
Transplanted from the House of the Great Life,
My oblation transferred from the House of the Great Life.
With hymns and recitations partake thereof.
Behold my oblation, behold my oblation, behold my oblation!
Eaters of 2) my oblation are like *ṣibia* 3)
Like *ṣibia* are those who eat my oblation,
Like a lion lying 4) halfway on the road.

---

1) D.C. 6 Yawar-Ziwa.

2) D.C. 53, p. 378 ult. has *aklḫ man;* D.C. 3 p. 249: 13 f. *aklḫ mn*. The latter appears the more likely version.

3) *Ṣibia*. My attempted translation in Z.D.M.G. p. 141:12 (op. cit.) is unconvincing. The whole passage is obscure. The mention just below of the lion lying in the road suggests that *ṣibia* was in the original *ṣidia* (hunted, ambushed), but such a simile appears out of place. *Ṣibia* are evidently people who misuse the *zidqa* in some way.

4) See n. 3. *Rmia* (past part. RMA = "cast", "placed", "laid down" or "lying". In Z.D.M.G. I took it as a miscopying of *ramia*.

My *zidqa* (charity) [1] is like a mountain,
A mountain over which no highway hath been levelled.
My charity is like a sea,
A sea over which there is no way of crossing. [2]
He who eateth my oblation but surrendereth nothing [3]
Is cut off and will fall into the great Sea of Suf; [4]
He that hath but giveth nought,
His eyes will not behold the Light.
This is a Blessed Oblation!
Kušṭa regaleth his friends,
Kušṭa his friends regaleth!
He prepared and gave it his blessing.
I testify to Yawar-Ziwa [5]
Who refresheth us with his bounty.

357 [6]

Behold my oblation, behold my oblation, behold my oblation!
Who ate it?
The Jews, an evil nation, accursed and blasphemous ate it.
The *Kiwanaiia* [7] ate it, who cut it (?) in flames of fire.
The demented Yazuqaeans ate it, who reverence fire
Crazed creature who reverence fire
Serving a thing that is powerless.
Idumaeans ate it, who destroyed their virility,
Cast away, destroyed is their manhood,
And they set up Death [8], worshipping him.
Zandiqs (Manichaeans?), who rest on supports of falsehood, ate it,
On pillars of falsehood do they rest
And cut off their seed from the world.
Arabs ate it, evil liars, a wicked race
Who drink blood. Naṣoraeans ate it,

---

[1] Here *zidqa* has the more abstract meaning of "charity".

[2] D.C. 3 has *mabuta*, D.C. 53 *mabra* "traversing".

[3] Or "Is not made perfect therein". Again obscure. My translation is influenced by what follows.

[4] The Sea of Reeds, which swallowed up Pharaoh and his host.

[5] Here, and at the end of the next hymn, D.C. 53 omits *Ziwa*.

[6] This hymn is not separated from that which precedes it.

[7] *Kiwanaiia:* "people of Saturn", "Saturn-worshippers"?

[8] Or "a corpse" (מִיתָא).

A people, a stock, a family group 1)).
The faithful of heart ate it,
Righteous and believing people ate it,
Those baptised in water ate it who at their baptism
Arise and behold the Place of Light.
And Life be praised! Life is victorious!
I testify to Yawar-Ziwa who quickeneth us with his bounty.

In the name of the Great Life be there healing and victory and forgiving of sins for me, Adam-Yuhana son of Sam!

358 2)

In the name of the Life!
When He opened His Garment 3)
And when Radiance was formed,
When Radiance appeared, to whom was light given?
To whom was light given and to whom was enlightenment revealed?
Enlightment, to whom was it revealed,
And on which of the 'uthras did They bestow it?
When He opened the Garment of Life
And the radiance of the Mighty (Life) appeared,
(When) Radiance appeared in its Place,
Light was given to Yawar,
Light to Yawar was given,
And he, Yawar, told it 4) to all the 'uthras.
The 'uthras who listened to the enlightenment (teaching)
Of Yawar, rejoiced and gloried therein to the uttermost.
Without measure they rejoiced and gloried therein
And were stablished thereby completely
He said to them "Rejoice and be edified, (ye) 'uthras
By the enlightenment which your father hath transmitted to you

---

1) *ama kana umkanana* (a free translation).

2) The series which follows is devoted to praise of Yawar. The name is derived from YWR or 'WR, and illustrates the use of a regular but rare form of Peal active participle of roots ending in 'r', usually connoting an active agent, e.g. *dakar* (a mentioner), *pašar* (a loosener, exorcist) *naṭar* (watchman, guardian). See N. p. 230. Hence Yawar means one who blinds or dazzles with light.

3) "Opened His Garment", a mystical expression meaning "revealed Himself", "appeared".

4) *'mrḫ* in in both mss.: better perhaps "caused it to rest on all the 'uthras".

From the Mighty (Life)!" And they say to him,
"Blessed art thou, our great 1) First Enlightenment
Brought hither for our sakes, by virtue of which
We (too) give light. And we praise the Great (Life)
Who gave thee". And Life be praised!
I testify to Yawar, who quickeneth us
With his bounty!

359

When He opened His Garment
And when Radiance was formed,
When Radiance appeared, to whom was construction 2) entrusted?
To whom was (the work of) construction given?
And who was named as head of reproductive power 3)
Who was named as head of reproductive power?
And who became chief of mighty ones?
When the Life opened Its Garment,
And the Radiance of the Mighty (Life) appeared;
When Radiance was manifested at its place,
Production was entrusted to Yawar,
To Yawar was (the work of) construction given.
He, Yawar, was named head of reproduction 3),
He was created chief of mighty ones.
He implanted the reproductive power
In his brethren, and set them up
And instructed them in their places,
He established them and instructed them
And showed them archetypes
So that all should not pass away.
For the radiance of Yawar 4) is not cut off
From above them in the Secret Place.
The Life accepteth 5) the dues and oblations
Of Yawar who quickeneth us with his bounty.
And Life is victorious.

---

1) D.C. 3, 252 : 5 *'rutan*.

2) *Tuqna* in both its meanings, "light" and "construction".

3) See p. 135, n. 2.

4) Or "dazzling", "dazzler". *Yawar* is not a loan-word from the Persian *yawar* "assistant". See p. 252, n. 2.

5) D.C. 3 hiia *qablih*, D.C. 53 hiia *qabluih*. The sentence is somewhat suspect.

360

When He opened His Garment
And when Radiance was formed,
When Radiance formed itself,
On whom did the Great (Life) bestow a good [1] gift
On whom did the Great (Life) bestow bounty?
And whom did They endow [2] with blessing?
When Life opened His Garment,
And the radiance of the Mighty (Life) appeared,
(*When*) Radiance manifested in its place,
The Great (Life) bestowed bounty on Yawar,
Yawar took the good gift
And therewith refresheth (both) great and small.
He refreshed Yušamin and refreshed the 'uthras his sons,
And the 'uthras, sons of Yušamin.
Rejoice in the benefaction [3]
In the benefaction they rejoice
Wherewith Yawar had refreshed them completely.
Of his benefits they partook [3], all of them,
For the radiance of Yawar is not cut off
From above them in the Occult Place.
And the Great (Life) accepted the fee and oblation
Of Yawar. They partook of his bounty fully.
And Life is victorious.

361

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
Upon whom was Understanding [4] bestowed?
To whom was Perception given,

---

[1] It must be remembered that these hymns refer to the sacred bread, fruit, vegetables and wine of the Blessed Oblation, i.e. to natural products eaten sacramentally. Hence *ṭabta* and *ṭabuta* refer to the good gifts of the Life, and the Pa. of the root ṬUB applied to the sacramental acts of eating and drinking, which impart life and strength to body and soul, is best translated by such words as "refresh", "quicken" and "partake of". The latter word is employed in the same sense that Christian communicants employ it.

[2] Lit. "in whom They made blessing dwell".

[3] *Ṭabuta*, see above, n. 1.

[4] *Madihta* = Understanding, perception, discernment. Part of the line missing in D.C. 53.

To whom did They give explanations?
To whom did They explain about all the distinctions [1],
And whom did They proclaim as the Voice of Life
That is not interrupted?
When Life opened His Garment,
And the radiance of the Mighty (Life) appeared,
Radiance appeared in its Place,
Understanding was given to Yawar,
Perception was bestowed on Yawar,
And he, Yawar, hearkened and received understanding of Life.
He was instructed by by Their Word,
And he hearkened to Their pure Voice.
And he came and summoned all the 'uthras.
They came, and heard that which the Life had said to him.
Heed that which the Great (Life) taught!
Heed that which the Great (Life) explained!
And following it, be ye all united!
Hear its praise from me. Rise to the Place of Light!
And Life is victorious.

362

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
(As) envoy, whom did They send? [2]
Whom did they send as Life's messenger?
Whom did They set in command over them all? [3]
Whom did They put in command over them all?
With Their warning whom did They warn?
When Life opened His Garment,
And the radiance of the Mighty (Life) appeared,
When Radiance appeared in its place,
Yawar They sent (as) Envoy
As Envoy They sent Yawar.
They sent not all (any of) the 'uthras

---

[1] D.C. 3 has *lkul afrišta:* "about every explanation" (or "distinction"), D.C. 53 *lkul afrišata*, as translated.

[2] The construction is curious but, the context makes it evident that Yawar was the Envoy and not the being to whom an Envoy was sent.

[3] For *kulhun* D.C. 3, 255 : 8 and *kulhin* D.C. 53, 385 : 3 read *lkulhun* as in the next line.

They did not send all 'uthras;
Nor did they teach all worlds (persons),
All worlds they did not teach
That they will rise, that they will see Us
That they will rise, and will see Us
And be established in praise of the Mighty.
They say to him [1]), "Blessed and lauded be the Great Life
Who raised thee up that we might praise the Life
And thyself who art sent to us as Life's Envoy".
And Life is victorious!

363

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
To whom was prayer and praise given?
Prayer and praise, to whom were they given?
And for whom was glory (*ziwa*) reserved and appointed?
The Great (Life) invested Yawar:
He (They) called him and gave him command, saying to him,
"Go, go, Yawar and make thine appearance
To the Elect Righteous yonder.
Come! rejoice in Us, and gladden the 'uthras with thee.
'Uthras shall be joyful: 'uthras shall rejoice
And 'uthras shall know who is more revered
Than any other [2]).
And Life is victorious.

364

When He opened His Garment,
And when Radiance was formed [3])
When Radiance made its appearance.
To whom was mystic converse [4]) given?
On whom was mystic converse bestowed?
And into whose heart was it poured?
Into the heart of whom was it poured,

---

[1]) I.e., the 'uthras say to Yawar.

[2]) Lit. "than whom".

[3]) *'ṣṭarar* in this line is missing in D.C. 3.

[4]) D.C. 3, 256 : 14 has *šuta kasiata* "talk (of) secret things", but below like D.C. 53, *šuta kasita*.

Awaking all its perfections?
When the Life opened His Garment
And the Radiance of the Mighty (Life) appeared in its Place,
Mystic converse was given to Yawar.
Yawar was on guard [1] and was watchful!
And came and kept watch over all the 'uthras!
And Life is victorious.

365

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
Who was the architect of the ether-world?
In the ether-world who was the architect? [2]
Who built a building therein,
In it who built a building?
Who designed it [3], set it in order, [4]
And upheld it so that it shineth
From end to end?
It was to Yawar that They gave charge of it,
Because of his radiance They set him in charge,
And he whose glory is sublime sheddeth light upon it;
In his building he standeth [5].
It is not vain, or void, not hath it come to naught
Because he consulted the Life,
Because he was advised by the Life about it.
Life designed and founded the building
And Life is victorious.

366

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
Radiance (*Ziwa*) appeared with Yawar.

---

[1] These two lines might also be an address to Yawar (*naṭar* is an alternative form of *nṭur*).

[2] A line is missing here in D.C. 3, p. 257.

[3] J. בִּינָה to lay out, plan (a city) (*Pi.* BNA?)

[4] D.C. 3, 257 : 7 *tiqnḫ*

[5] Or "confirmeth his building".

They (*the Great Life*) created Light within the Garment.
When Light approached [1] Radiance,
They called to Yawar and commissioned him, saying,
"Go, go thou Dazzling One,
Show thy divine image to the elect righteous
That they may see thee and shine
And may exalt *Laufa* (communion) [2] to its rightful place.
At its rites [3] they will behold Us
And will be confirmed in praise of the Mighty (Life).
They will behold the Great (Life)
And the Place which hath no end!
And Life is victorious.

367

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
To whom was his mystic archetype [4] given,
A mystic counterpart, to whom was she given
And for whom was she guarded and established?
When He opened His Garment,
And when Radiance was formed,
When the radiance of the Mighty (Life) appeared
And Radiance appeared in its place,
A mystic counterpart for Yawar
Was concealed and guarded.
And Life is victorious.

368

When he opened His Garment
And when Radiance was formed,
When Radiance appeared,
For it, Transmitters were appointed
For it, there were appointed Transplanters.

---

[1] In such texts as the *Alf Trisar Šuialia* it is assumed the *nhura* (light) is the (female) complement of the (male) force *ziwa* (radiance, glory).

[2] *Laufa* (union, communion), is the simplest form of commemorative meal for the dead. See W.W., pp. 232-5. Its modern name is *lofani*.

[3] D.C. 3 p. 258 : 2 *l'bidatak* "at your rites".

[4] *Dmuta*, translated in No. 366 as "divine image", is the ideal counterpart; also "appearance", "likeness". See p. 236 n. 5.

(But) yonder, yonder They covered up its arousing [1] brilliance,
It doth not flash forth amongst dull-witted Plants!
But was reserved for one, one (*only*),
And will rise with him to the Place of Light.
And Manda-ḏ-Hiia will watch over him in his place;
He will guide him, will rejoice with him
And be his companion for ever and ever.
And the Great Life be praised in his light!
Life is victorious!

369

When He opened His Garment
And when Radiance was formed,
When Radiance appeared,
Who was king over the Light?
Who became king over Light?
And who, in his realm, was named chief,
Who was named chief in his realm
And who became Captain of the mighty?
Who was it who twined (*wreaths*) of virtues [2]
And set them on the heads of enlightened ones?
When Life opened His Garment
And the radiance of the Mighty (Life) appeared,
Radiance appeared in its place
Yawar became king over Light,
He it was who became King over Light.
In his realm he was named Captain,
Captain he was called in his realm
He became Captain of the Mighty.
He twined [3] (*wreaths of*) virtues
And set them on the heads of enlightened ones.
(*Yea*), Yawar arranged all, and did nought therein
Amiss or lacking, Nought was wanting, nought defective.
Nothing grieved him, (*for*) in it all
There was nothing awry!
And Life be praised!

In the name of the Great Other Life, be there health, purity, strength and soundness, speaking and a hearing and the aid of mighty 'uthras, sons of light, for me, Adam-Yuhana son of Sam, and for my offspring, Adam-Yuhana and Šarat-Mamania children of Adam-Yuhana.

---

[1] *'ruta* (from 'WR, YWR, AWR) I have translated by two words to convey the double meaning here.

[2] Or "purities".

[3] *'Uṣṭun, 'uṣṭuna* (see p. 233, n. 5.) I.e. the body of the cosmic Adam.

May it establish our names in the House of Life and may the eye of Manda-ḏ-Hiia be directed upon us, with the help of Hibil, Šitil and Anuš!

370

They appointed, and the Body [1]) consisteth of
Radiance within radiance, ether within Ether,
Counterpart of Life within Counterpart of Life [2])
Piriawis within Piriawis!
The Being who came and opened their eyes
To the living waters (Water of Life)
And poured them into their hearts
And (*bestowed*) wisdom and faith on the 'uthras:
He, (that) Being, will come and will open my eyes,
Mine, Adam-Yuhana son of Sam,
And pour into my own heart wisdom and faith,
So that I may stand and may worship and praise
The Mighty, Other-world (Strange) Life;
That I may bless this *kana ḏ-zidqa* [3]) and Table.

……………………………………………

And (bless) thee (also), our father, Adam-Yuhana son of Sam [4]),
And the priests and laymen of the *škinta* (cult-hut)
Who sit at thy right and thy left,
For an age of ages and for world without end;
And Life is victorious.

371

In the name of the Great Life!

---

[1]) See p. 259, note 3.

[2]) Both have *dmut hiia bgu dimat hiia*. Here *dimat* undoubtedly is *dmut*, counterpart" and not "tear"! See p. 40, n. 3.

[3]) *Kana ḏ-zidqa.* The word *kana* (receptacle, storing-place, assembly, assemblage, gathering, congregation; base, fundament, origin, place of origin etc.) in the series of hymns which follows refers to the various ritual foods set out on the holy table or platter for the sacred meal, in short, the foods collected for the purpose.

[4]) This part of the hymn refers to the celebrant, and is chanted antiphonally by the priests present. (Today, owing to the lack of priests, the celebrant himself repeats the whole hymn.)

At the Source of the great Stream 1)
Of the predestined 2) Ether-World do I stand!
I am the Word of the First Life.
Pre-existent am I to all 'uthras,
For the Life created me and blessed me
And gave me strength, benison and goodness 3),
And sent me to bless my mystic brethren,
All the 'uthras; to speak and to be obeyed.
And I came and blessed them and gave them strength,
Benison and goodness, just as my Father 4)
Had given them to me.
And I, likewise, Adam-Yuhana son of Sam —
Or any man who is sincere and believing
And utters this saying sincerely —
Will receive a blessing like the blessing
And outflow 5) of the Ether-Land,
Foreordained and blessed by the Second Life.
And all 'uthras of the world of Light
Are blessed by it.
It came to this world which is all birth
And to sons of the great Family of Life.
And Life is victorious.

372

At thy name, Predestinate One,
Predestined by the Life, and at the source
Of the great Outflow of the Ether-land,
— Predestined and blessed is all the Ether,
Son of plenteousness 6) (?) from which Light emanated!—
Again it happened: the Life produced 7) Radiance.
The Tanna dissolved: 8) waters came into being

---

1) Or, "vein", "channel". See p. 228, n. 5.

2) *'tita* ("ready", "prepared", "future", "designate" "predestined". Lidzbarski G.R. trs p. 403, n. 4 says "עתיתא findet sich an einige Stellen als Bezeichnung für höhere Wesen".

3) D.C. 3, p. 261 omits a line here.

4) Plural, i.e. Life.

5) *Širiana*, see p. 202, n. 1.

6) *Br malia*.

7) Cf. these lines with that obscure hymn, No. 12, substituting *ham ziwa* for *sam ziwa*.

8) D.C. 3 p. (262 : 8) has *praš* for *pšar*.

There were freshet springs [1],
There was union without division,
Abundance that never lacked
And blessing never incomplete.
Lift up thine eyes!
Behold yon great mystic primeval Šar-Ziwa! [2]
He is from the lofty, secret and protected Place,
From mighty and celestial springs of light (*he emanated*),
A being who spoke and heard,
Was judged and was vindicated
Before the celestial Mara-ḏ-Rabutha [3].
Come! Lay thy hand of truth (*kušṭa*)
Thy great right hand of healings
Upon this *kana ḏ-zidqa* [4] and thy table,
(*And upon?*) our father, Adam-Yuhana son of Sam,
And the priests and laymen of the *škinta*
Who sit at thy right and thy left.
Bless these (persons) and those souls
Of the living [5]; bless (also) and mention
(*Their names*) with "forgiving of sins"
("*Be there for them*") and with "Thy blessing shall
Rest upon them for an age of ages
And world without end".
And Life is victorious.

373

In the name of the Great Life!
And in the name of the Manda-ḏ-Hiia
And in the name of the great powerful Mind [6])
Who thought and evoked companionship for Himself,
And said "There shall be companionship for Me

---

[1] *Mambuhia* = *mambugia*, i.e. natural springs, in ritual the sacred drink.

[2] Šar-Ziwa is an epithet applied to Hibil-Ziwa (See G.R. trs. pp. 163, 28).

[3] Mara-*d*-Rabutha, "Lord of Greatness" is, in the texts which describe the ordination of priests, the prototype of *rba* or *rbai*, the priest who initiates and trains the young postulant to priesthood.

[4] See p. 260, n. 3.

[5] *Haiania*. This might mean either the dead who are commemorated, or living persons, the relatives or teachers of the priests.

[6] *Mana* here has this (foreign) meaning (Avestic *manah*), and not the Aramaic meaning ("garment", "vessel" etc.) Mandaean writers love word-play, and therefore references to a robe or vessel are sometimes hidden references to *mana* meaning "soul" or "mind".

In my dwelling! And I will administer all works
And will create a world of ether
And make a durable 1) Abode.
There shall be mystic 'uthras
By whom elect righteous (people) will be set up (fortified)
Prepared for the everlasting 1) Abode.
And then He, the great and powerful Mind 2)
Pondered and created mystic 'uthras.
And he created one mild 'uthra
Who was sublimer than all the 'uthras.
And He blessed him, established him and strengthened him.
To him he gave the waters, and spread
Abundance in the worlds of light.
He set him over all jordans and streams
And over the Root which originated therefrom.
He showed him favour, blessed him and confirmed him.
And over the *kana ḏ-zidqa* (Oblations) and the Table 3)
He made him ruler. And He made him ruler
Over all sanctuaries (*škinata*),
So that they should exist through his strength.
And they will thrive in their sanctuaries
For through him all the 'uthras are refreshed,
They rejoice and are completely enlightened.
And they praise Manda-ḏ-Hiia who instituted for them
This *kana ḏ-zidqa* and Table
In their sanctuaries. So that from him
There was *ṭabuta* 4), and by him it was bestowed
Upon the righteous elect who were worthy
Of the Everlasting Abode. Because it was prepared for them 5)
By him. And by (*means of*) that *kana ḏ-zidqa* and Table
By which their souls are uplifted 6),
Everyone who partaketh thereof in silence
Shall have strength and firmness like 'uthras,

---

1) *Daura taqna*, a firm (*or* steady, durable, lasting, abiding) abode is the antithesis of *daura baṭla* — the vain (*or* void, perishable, null, useless, ceasing) abode.

2) See p. 4, n. 1.

3) *Patura* "table", see p. 61, n. 5.

4) I. e. the sacred meal on the ritual tables.

5) D.C. 3, p. 264 : 9; D.C. 53 has *'titlḫ*.

6) Read *mitqaimia? nitqaima* is obviously wrong.

And increase and knowledge like sons of salvation,
And his name shall be established with his Father.
(But) he who doth not partake of the Oblation in silence,
- And there is nought which hath not its limit! —[1]
Will have neither lot nor portion[2] in the House of Life.
The great Mighty Mind (*Mana*) taught and revealed:
He said "From him who refresheth himself[3]
By this *Kana ḏ-zidqa* and Table in silence,
And pronounceth over it the name of the Life
And the name of Manda-ḏ-Hiia,
My charity will not be cut off".
So I worship, laud and praise the Life,
My Father, who planted me and raised me up,
Gave me strength and water
And set me in authority over
Kana ḏ-zidqa and Table.
I accepted[4] it from Him and went towards the *škinata,*[5]
I came and established the 'uthras in their *škinata*
So that in them they should speak and be heeded,
Should have strength and increase
And praise the Being who placed them therein.
(But) any man who doth not partake
Of this *kana ḏ-zidqa* in silence
And doth not pronounce the name of Life
And of Manda-ḏ-Hiia over it,
A great retribution will befall him,
He will no more be counted among 'uthras.
For when this *kana ḏ-zidqa* and Table were transported hither,
I was its guardian, it was I who transferred it (*them?*)
From my Father, and distributed it (*them*)
Amongst the *škinata* of all the 'uthras.
When elect righteous (men) have come into existence
I will go towards them with guardian(-spirits);

---

[1] This tag, probably a proverb, occurs in several Mandaean compositions, it means roughly, "and there is always an exception". See G.R. pp. 75, 290, 291 and 292.

[2] *Hlaq umnaq* = *hlaq umna.*

[3] Or, in ritual language "partaketh of".

[4] Lit. "I took it from Him".

[5] The *škinata* of the *'uthras* are the prototypes of earthly sanctuaries (the cult-huts), and 'uthras are depicted as performing in the world of light the sacred rites which men perform on earth.

I will give them strength, and water and abundance,
And knowledge like (that of) mighty 'uthras,
Sons of light. I will set up for them
A *kana ḏ-zidqa* and Table.
In their houses, and by association therewith
Their souls will be uplifted.
For this *kana ḏ-zidqa* and Table
Were the product of the great First Vine.
And when He appeared and came into being
And created companionship [1] for Himself,
He said, "For me there shall exist an Ether-world,
And in it there will be sanctuaries (*škinata*)
We will set up 'uthras in them.
Upon them will rest (my?) glory [1]:
They will speak with the voice of Life
From beginning to end. And we will transport to them
Sublime and illumined jordans [2], and we will bless them
With a blessing. So that there will be bounty [3]
From them, and the *kana ḏ-zidqa* and Table
Will be given (furnished) by them.
Strength and soundness will result to all the worlds of light,
And (also) to the elect righteous who are refreshed
By this *kana ḏ-zidqa* and Table.
And they will speak and will be heard.
Now I worship, laud and praise
That great First Vine who ruleth all the worlds of light
And blesseth the elect righteous with His blessing
And with the bounty (good food) brought to them,
By which they are strengthened and increased in might.
Their hearts leap for joy: they are elated
And their appearance becomes bright in every way.
They praise Manda-ḏ-Hiia who bestowed upon them
This *kana ḏ-zidqa* and Table
Set up for them in their sanctuaries.
(But) anyone who doth not partake in silence

---

[1] *Ṣauta* has at least six possible meanings (including "thirst" and "obedience"!)

[2] Rivers are meant here, I think.

[3] *Ṭabuta*. Here better rendered "wholesome food"? See p. 254, n. 1.

Of the *kana ḏ-zidqa* and Table and omitteth to mention
The name of the Life and the name of Manda-ḏ Hiia, thereon,
All demons and devils will not absent themselves from his table![1]
Because he heedeth not every word of his Father[2]
The Seven will become his persecutors[3]
He will be put to the question before his Father.
The great and mighty *Mana* taught and told
The elect righteous and the Naṣoraeans
Who are to exist in the earthly world[4],
"When ye beget generations and when ye teach them
Their knowledge, Explain to them,
Show them and tell them
About the rites which ye have performed;
About the *kana ḏ-zidqa* and Table.
(*Teach them*) to partake thereof in silence
And to mention the name of Life and the name
Of Manda-ḏ-Hiia thereon. "Partake of it,
And when ye have refreshed yourselves
Pronounce this blessing upon it
And a Helper will be yours!"
Then I worship, praise and laud
That Mystic, Great First Cloud[5] (*Spouse*)
From whom all good things came forth,
And all the 'uthras who (*were found?*) worthy[6]
When these wholesome things were transplanted.
They gave me orders concerning them
To set them down and protect them everywhere
In every place where partakers refresh themselves.
And they shall have strength and (*bodily*) soundness in their *škinata* (dwellings);
When they refresh themselves therewith
They rejoice and their souls exult exceedingly.
They praise Manda-ḏ-Hiia who gave them
This *kana ḏ-zidqa* and Table of which they have partaken
And praise him eternally.

---

[1] Lit. "From before his table".
[2] Plural, (*Hiia rbia*).
[3] Lit. "his persecution".
[4] D.C. 3 has mistakenly *šaiatlḫ* for *šaialtḫ*
[5] *Anana:* "Cloud", see p. 37, n. 4.
[6] Or zealous".

Manda-ḏ-Hiia revealed and said
"Any man who partaketh in silence
Of this *kana ḏ-zidqa* and Table and pronounceth thereon
The name of Life and the name of Manda-ḏ-Hiia,
'Uthras of light shall bless him with their blessing;
He shall be protected by the Secret Name
And it will protect all the 'uthras.
There shall be one Helper for him:
All that he hath said will be heard by hosts
Of 'uthras of the Ether-world".
And Life be to (those who) know,
Life to the believing and Life to men
(*Who*) instruct us (in the faith)
And Life is victorious over all works.

374

In pure raiment do I stand;
In that glorious splendour in which I stand
I worship, praise and laud
The four hundred and forty four thousand names
Of Yawar-Ziwa, son of Nbaṭ-Ziwa, King of 'uthras,
The great Viceregent of *škinata* (sanctuaries),
Chief over mighty and celestial worlds
Of radiance, light and glory;
Who is within the Veil, within his own *škinta*,
Before whom no being existed.
Then I worship laud and praise
The One Great Name, which is great
And the Name which is powerful.
Moreover I worship laud and praise
That Mystic First Mind (*Mana*) of Glory,
Who emanated from Himself, Whose brilliance
Exceedeth all (other) mystic glories;
It is greater than word of mouth (can describe)
And His light mightier than lips can express.
For He is the great mystic First Mind (*Mana*)
Whose glory was transmitted
Neither from the uttermost ends of the earth
Nor from gates within it.
For He is the *Mana* (Mind),

The great, the Mysterious, the First,
Whose glory was transmitted by redoublings [1] of radiance
By intensifications [1] of light.
Then I worship, laud and praise
The redoublings of radiance
And intensifications of light by means of which
The great mighty *Mana* was formed and made.
Then I worship, laud and praise
That pure Staff [2] which was conveyed to him
By Šar-Gufna, the great mysterious First.
Then I worship, laud and praise
That pure Wreath which was transmitted to him
By Pirun, the great, mystic, First Vine,
Then I worship, praise and laud the pure vestments,
And the coverings of radiance which were transmitted to him
From the mighty Tannas [3] of the jordan.
Then I worship, laud and praise
That banner Zihrun, which was unfurled before
The great mighty *Mana*, in the radiance of which banner
Three hundred and sixty-six mighty celestial worlds of light shine.
Then I worship, laud and praise
That 'Uthra whom they summoned
From amongst a thousand thousand 'uthras, 'uthras
Innumerable. They clothed him with radiance,
Covered him with light, transmitted to him strength
From the strength of the Great First Life his Father,
And "speaking and being heard" [4]
From the "speaking and being heard" of the great *Mana*,
The mighty, mysterious, First, of the glory of Life.
They called him, armed him and sent him saying to him,
"Arise, go to *Mšunia-Kušṭa* [5], to the chief of worlds,

---

[1] A typical play on words. "*Aufia* = increase, doubling, output, sprouting, foliage. (Cf. Syriac ܥܘܦ and ܥܦ "to fold over, double, multiply, increase".

[2] The ritual olivewood staff, part of the regal insignia of priests.

[3] Like Lidzbarski, I am mystified by this word. It dissolves, (*ham ziwa pšar tana* No. 19), it is personified in company with *niṭufiata*, "Drops", suggesting "vapours" No. 308, also No. 378, p. 284. (See p. 9, n. 1).

[4] This is a religious expression for prayer and communion in thought.

[5] I cannot understand why *Mšunia-Kušṭa*, a world of immaterial ideals or prototypes, should here be called "of the darkness". The line may have been inserted by accident.

That which is called 'of the darkness',
And teach pious, believing and amiable Naṣoraeans
That they should set up their Table,
(A Table) replenished with food;
And their Cup (a Cup) full of *mambuga* [1]).
So that the good may behold and be refreshed [2]),
The wicked be discomfited and the children of the world
Put to shame.
The righteous [3]) will see that the Life existeth.
They will raise their eyes
Toward the great First Father of Glory
And toward the Lord of Celestial Greatness [4])
Who giveth light (and?) sure strength
To the righteous,
And [5]) to thee, Adam-Yuhana son of Sam, (be there)
Lofty strength, great and mighty confidence,
Grace, fame and honour!
And shouldest thou seek the honour that is hidden,
The *Mana* will come and will rest upon thee,
Our father Adam-Yuhana son of Sam,
And (upon) thy brother-priests here.
And the right hand of the 'uthras
Will be laid upon thee, thyself, our father
Adam-Yuhana son of Sam and (on) all the priests
And laymen of the sanctuary (*škinta*).
And Life is victorious.

375

I have blessed, my Lord, all the good things [6])
Which Thou didst make for the ancient world in the beginning,
(For) from Thee they opened and came forth.
This is a tree [7]) which is a Tree of Life,
And a Vine, a Vine of Life!

---

[1]) *Mambuga*, see p. 262, n. 1.
[2]) Or "partake thereof".
[3]) *Šalmania* = those who are perfect, the righteous.
[4]) *Mara-ḏ-Rabuta*, see p. 262, n. 3.
[5]) This part of the hymn is probably chanted by the assistant priests.
[6]) Food, ritual food, wholesome food.
[7]) "The tree" here probably refers to the priestly bridegroom, and the "vine" to his bride? See the rubric at the end.

Satisfying (fare) that is superior to all means of healing
Is that which thou hast brought, revealed
And given to these souls!
Blessed is this pure oblation
Which goeth before its Giver.
In joy he (or "it") opened his mouth
At the Judgement and pleadeth his cause
Before the Being sitting in judgement!
(It is) a deliverer of the bound,
It cheereth those who are in affliction,
Causeth sucklings to flourish,
Is the sight of the blind
And the hearing and pleasure of the deaf.
It establisheth speech in the mouths of the stammering,
And the deaf and the dumb.
Its presence is praised,
For thereby souls are held together.
And (*it provideth?*) means of ascent
To the Great Place of Light
And to the everlasting Abode.
And blessed art thou, our good father!
For we have eaten of thine Oblation
And have lived [2].
And we have drunk from thy *mambuga* [3]
And were refreshed (*have benefited by*)
Thine unction, thine oblation, thy bounty [4],
Thy basket [5] when full of food
And thy bowl when full of spring-water [3].
And may this *kana ḏ-zidqa* and Table
Increase and be plentiful in thy house,
Our father, Adam-Yuhana son of Sam,
As was the table of Adam the First Man,
Which lacked nothing, nor was it stinted.
(*So be it with*) this *kana ḏ-zidqa* and table

---

[1] Lit. "talketh its speech", i.e. makes a speech in defence of the soul to the judge.
[2] D.C. 3, p. 273 *uyainin*: D.C. 53, p. 406 *uhiainin*.
[3] See p. 262, n. 1.
[4] Here probably the sacramental food.
[5] *Sala* (or "a straw or reed food-mat").

In thy house, Adam-Yuhana son of Sam,
For an age of ages and for ever and ever!
And Life is victorious.

[This petition of "The great Father of Glory" is a blessing bestowed on a bridegroom,]

(*Note. — Probably for the marriage of a priest. One such marriage forms part of the consecration of a ganzibra.*)

376

In the name of the Great Life!
And in the name of the great Father of Glory!
Now thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that benediction wherewith
The great first Palm-tree 1) was blessed.
And the Palm-tree blessed the bursting forth 2)
Of its foliage. It was so, and the sprouting 2) (*branches*)
Blessed runnels (*of sap*) and established them
And established the waters of life.
Then thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that blessing conferred upon
The eight hundred and eighty thousand banners 3)
And conferred upon the great Mirror.
And the jordans were blessed thereby and the running streams
And (that) whereby the seven mystic mirrors were blessed.
Then thou shalt be blessed, our father,
And the 'uthras and the *škinata*, by that blessing,
Bestowed upon the 4) Tanna and Ham-Ziwa (Radiance-glowed 5)),
And upon the First Word given them.
Then thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that blessing wherewith the Great Mystery was blessed.
And the Great Mystery blessed the two *manas*
Who dwell with one another.

---

1) The symbol of the male principle of creation, see p. 14, n.6. ("it sprouted, gushed forth", "burst forth" see p. 84 n. 7).

2) *Nbaṭ* the name of a life-spirit), with which here *nbaṭ* is confused; one would expect *nibṭa*, as in the next line. The context makes the meaning clear. *Nibṭa* = "a shoot, sprout, a sprouting outward and upward, hence newly-sprouting vegetation and branch. Fig. "an emanation".

3) Or "rays of light" (see p. 226, n. 4).

4) D.C. 3 p. 274 inserts *latiqria* before *tana* (*'tiqria* "not created" ?)

5) See obscure references in prayers Nos. 12, 18, 106 and 372.

Then thou shalt be blessed, our father, with that blessing
Wherewith the secret and guarded Treasure was blessed,
And a mystic Sprout [1] emerged therefrom.
And the mystic Sprout [1] blessed the Eggs (*hilbunia* [2])
And the Drops concealed within them.
Then thou shalt be blessed, our father Adam-Yuhana son of Sam
With that blessing wherewith Smandr'iel [3] was blessed,
Whose fragrance is pleasing like the fragrance of the Vine
When in leaf, like the foliage of the fresh myrtle
Which was set up before the King, also the blossom
Which came from them.
Then thou shalt be blessed, our father, with that blessing
Wherewith the mystic Table was blessed,
And wondrous apparel, and the great Crown,
Were blessed therewith.
Then thou art blessed, our father Adam-Yahia son of Sam,
With that blessing wherewith were blessed
Zihwat-Aina, Kihwat-Aina, Piršat-Aina and Nibṭat-Aina [4].
Then thou shalt be blessed, our father, with that blessing
Wherewith Nbaṭ-Mana-Kasia was blessed
When He was sitting in his House (*hilbuna*) and had no consort.
When He was blessed with this blessing
A Wellspring gushed up [5] before Him
And She, the Wellspring, parted for the *niṣubta* [6] Planting?
(Bridal?)
Within the Tanna [7].
Then thou shalt be blessed, our father, Adam-Yuhana son of Sam,
With that blessing wherewith was blessed
King Ganzaiel, so that the treasure of 'uthras

---

[1] See p. 271, n. 2.

[2] *Hilbuna:* (usually a poetic term for "house", "dwelling", p. 121, n. 4): the word here may refer to testicles.

[3] The Blossom-spirit, a spirit of fertility, often mentioned. In J.B. text p. 5, 1.16 Samandiriel receives praise and prayer and keeps them in his treasury.

[4] The Wellspring moved (or "trembled"), the Wellspring *kihwat* (was troubled ?), the Wellspring parted, and the Wellspring gushed forth (or sprang upward).

[5] See p. 271, n. 2.

[6] The whole of this very obscure passage seems to deal with the union of the two creative principles, see p. 135, n. 2.

[7] *Tanna*, see p. 9, n. 1.

Was set up (?) with him[1].
Then thou art blessed, our father, with that blessing
Wherewith the covering seal was blessed;
And the covering seal blessed the drops
Which were directed towards it, and the seven drops
Blessed the 'uthras, the lords of seals.
Then thou shalt be blessed, our father, with that blessing
Wherewith the great *kinta*[2] of two kings was blessed
So that they were completely established.
And the great *kinta* blessed the two kings.
And the two kings blessed the 'uthras, guardians
Of the *kinta*. And they said to them,
"As abundantly as flow the waters in the jordans which travel on,
May your love and favour flow to the 'uthras."[3]
Then thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that blessing wherewith was blessed
The great kindly Aether-air of Life.
And they (*the Life*) said to it,
"Just as rare air delighteth (*the soul*)
So doth thy fragrance give delight,
O lord of the house and these benefactions![4]
And thou shalt have increase like holy *manas*
In their perfection[5]: Thou shalt have the lustre and glory
Of (like?) the jordan[6]. As abundantly as jordans (rivers)
Flow, so will love of thee[7] increase before thee
In the minds of thy brother-'uthras!
Then thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that blessing wherewith was blessed
The mystic Tanna. And the mystic Tanna

---

[1] All this is very doubtful.

[2] *Kinta* (Lidzbarski "ein Wort kosmischer Bedeutung"). In modern ritual a clay box used as altar, it is found in such varied meanings as "wrapping", "veil", "receptacle", "box", "cavity", "hole", "community", "foundation", and "constitution". D.C. 3. p. 276 : 15 has *kinta ḏ-rba trin malkia* for *kinta ḏ-rabtia trin malkia* in D.C. 53 410 : 4f.

[3] See line 24 f.

[4] The house of the priestly bridegroom (a *ganzibra* must be married himself, and must perform a marriage-ceremony for a priest before he is properly consecrated in his office).

[5] *Klulaihun. Klula* = (a)veil, wrapping (b) fulness, completeness.

[6] D.C. 3 *ḏ ardna;* D.C. 53 *uyardna.*

[7] Lit. "thy love" (for "love of thee").

Blessed the rivers and running streams
And said to them, "Whoso amongst 'uthras drinketh water from you,
Shall have strength, increase and perception;
Strength and soundness will abide with him
Like beams of light".
Then thou shalt be blessed, our father Adam-Yuhana son of Sam,
With that blessing which Ham-Ziwa bestowed upon
The Beam-of-Light whom he set beside him,
And he endowed her with his wisdom and his faith.
And from them proceeded fertility (*niṣubta*).
Then thou shalt be blessed, our father,
By that blessing which two pure *manas*
And holy kings pronounced.
And They say to him "Arise,
Go, lay down an earth: spread out a firmament
And hang up therein three hundred and sixty lamps.
Found a dwelling-place, draw down rivers
And distribute streams; make worlds of light;
Cause kings to dwell therein and give them fame,
Honour and increase. Bestow on them the power of reproduction [1])
And mystic treasure, so that they may worship,
Praise and raise up prayer and praisegiving
To the great Father of Glory."
And the great Father of Glory gave them living waters, [2])
And wholesome food [3]). And he conferred on them
Pregnancy and birth and increase and benefaction [3]).
And He set up a Table for the good
So that they might eat well and be refreshed
He gave them banners of radiance and beams of light
And He gave them pure-air (Aether) [4]) which delighteth them
And sweeteneth the sanctuaries (*škinata*).
He gave them rays (of light) in which the Table (*might be*) set up
And draw (*the faithful*) into their sanctuaries
And running streams of living [5]) water —

---

[1]) This comprehensive word *niṣubta* (see p. 135, n. 2) again.
[2]) Or "Water of Life".
[3]) *Ṭabuta.*
[4]) *Ayar*, see p. 86, n. 2.
[5]) *Hiia* is omitted in D.C. 3.

That for which their hands had pleaded,
(*So that*) they praise Thee for evermore.
Then thou shalt be blessed, our father,
With that blessing wherewith the Vine of Life
Was blessed and liveth [1])
And the wondrous Vine blessed her young vines [2]), her sons,
And said to them "Ye shall have strength and increase,
And the lustre and glory of the Jordan, [3])
And an assignment in the worlds of light".
Then thou shalt be blessed, our father, with that blessing
Wherewith the great Ganzaiel [4]) was blessed;
And he blessed three 'uthras
And gave them strength and firmness and said to them
"Like as the bud which appeared in that Vine
And remained and sent forth a shoot [5]),
May the radiance that resteth on its tendrils
Have blessed thee" [6]). And he said to them
"As long as water flows will the lovingkindness
Of the mystic *Mana* [7]) flow on, and He will enlighten thy mind
With *Naṣiruta* (priestly wisdom) and thou wilt receive
Fame and honour from the ether".
(*And he said to them*) Ye will shine like the brilliance
(*Of the sun?*) [8]) and your forms will give out
A sublime effulgence [9]) Ye will beam like Hibil-Ziwa
Amongst the 'uthras. And thou shalt (*ye will?*) have
Increase like the sublime Vein [10]) which They created. [11])
And They constructed *škintas*, made 'uthras,
Drew down rivers, distributed streams
And gave them food (*ṭabuta*) and a Table,
And bestowed upon them the blessing

---

[1]) *Qaima* as in D.C. 3, not *qaimḫ*.
[2]) "Plants", "offspring", i.e. "shoots", "suckers".
[3]) See above, p. 273, line 23 f.
[4]) Ganzaiel appears to be the archetype of a *ganzibra* and the "three 'uthras" the three concelebrants.
[5]) *Niṣ(u)bta* (נִיצְבְתָא J.).
[6]) The construction is obscure.
[7]) D.C. 53 has *Tana* (for *Mana* as D.C. 3, p. 279 : penult.).
[8]) *Ziwa* is attributed in Mandaean poetry to the sun, *tuqna* to the moon.
[9]) *Tuqna*, see n. 8.
[10]) "The sublime Vein" probably means the jordan.
[11]) D.C. 3 has "which 'uthras created" (*ḏ-qrun ʿutria;* p. 280 : 4).

Which They bestowed upon kings 1).
Then thou wilt be blessed, our father, Adam-Yuhana son of Sam,
With that blessing wherewith the three kings blessed Ayar 2),
They appointed and made him Chief of the *škinata*
And he was signed with a great seal
And set up (*as chief?*)
For ever and ever. They erected a throne for him;
Spread above him a canopy of radiance,
Hymned him and said to him,
"Since the day that the great Jordan extended itself
And a channel 3) was allotted to each of the *škinata*,
They made thee a king, our father!
A collector of dues (of) portions allotted 4) to the Life,
And a twiner of the wreath for postulants (*to priesthood*).
Instruct the young plant (*niṣubta*) 5) about the *škinta*
(O) establisher of its treasures! Our father!
O *mana* which passeth not away!
Troth is not broken and Union
In which there is no imperfection or fault!
Then thou shalt be blessed, our father, Adam-Yuhana son of Sam,
By that blessing wherewith Ziwa-Kasia (Mystic Radiance)
And Nhura-Yaqra (Holy light) 6) were blessed:
And ye shall have abundance, renown and honour.
And honour, "speaking and being heard" will be thine,
Our father, Adam-Yuhana son of Sam
Like the great Father of Glory by Whose word
Worlds were created, and by Whose utterance
Dwellings (*škinata*) came into being.
And He gazed, looking upon His Likeness,
And created 'uthras in His likeness;
Made Seed and gave (it) to the 'uthras.

---

1) Priests. (D.C. 3, 280 : 7 *brakbin malkia*).

2) Ayar, or Ayar-Rba, see p. 86, n. 2, in ritual scrolls which describe rites performed by spirits as prototypes of those performed on earth, (see p. 264 n. 5), is always cast for the role of chief celebrant.

3) D.C. 3, p. 280 : 15 has the probably correct version, *giuza*, "channel". D.C. 53 (414:ult.) has *ginza*, "treasure".

4) מְנָה, and מָן = "portion", "food".

5) Here probably the young priest.

6) The reference is to the "holy union" of the male and female principles of light.

Then thou wilt be blessed, our father,
With that blessing which the great Father of Glory
Bestowed on His First-born, and the First-born
Blessed the Palmtree and Wellspring [1]
Which proceeded from Him.
Then thou wilt be blessed, our father.
With that blessing which King Nbaṭ bestowed
Upon the Egg, the secret mystery which proceeded
From himself.
Then thou wilt be blessed, our father,
With that blessing which the Egg, the Secret Mystery,
Bestowed upon its inner covering
Which proceeded from the Hidden.
Then thou wilt be blessed, our father,
With that blessing which Yawar bestowed
Upon the Living Flame.
And it increased and was increased.
And (*may*) the *kana ḏ-zidqa*, Table, and this *mambuha*
Increase and become plentiful in thy house,
Our father, Adam-Yuhana son of Sam,
And the 'uthras and *škinata*
Who sit at thy right and thy left.
Then thou wilt be blessed, our father,
With that blessing which the mystic Vein [2] pronounced
And burst forth into sixty watersprings.
And it said to them, "Your images will shine
In my image, and your roots [3]
Will become numerous [4], and my root,
And ye will have renown and honour
Like holy *manas* in their *škinata*.
Then thou wilt be blessed, our father
Adam-Yuhana son of Sam,
With that blessing bestowed upon
The great mystic First *Škinta*.
Then thou wilt be blessed, our father,

---

[1] Palmtree and Wellspring, see p. 14, notes 5 and 6.
[2] The mystic Vein (or Mystic Channel) = the Jordan.
[3] "Root" (*širša*) here has the extended meaning of "stock", "kin".
[4] The double meaning of the root NFŠ is implied, i.e. refresh", "revive".

With that blessing bestowed upon the great Sacred Unique One [1]:
And He blessed the 'uthras, his sons,
And the 'uthras and *škinata* blessed the postulants
Who stand before them.
Then thou shalt be blessed, our father,
With that blessing which was bestowed on the three holy *manas*
When remaining in their *hilbunia* [2]) ("eggs", "houses"?)
So that none can behold their forms.
Then thou wilt be blessed, our father,
With that blessing bestowed on the pure *Niṣubta* [3]).
From the jordan she arose, she endowed 'uthras with radiance,
Gave light to the *škinata*, wreaths to the Drops
And a chart [4]) to postulants. Blessed is this (*chart*):
By it they are strengthened and praise
The prolific Vine and the source of the flowing channel
Which hath no end.
The three holy *manas* will bless thee,
Our father, Adam-Yuhana son of Sam.
They will hymn thee and say to thee,
"As a leader of radiant spirits [5]) art thou come hither:
As a captain of light thou goest thither,
As head of the *škinata* thou twinest a wreath
For the rays of light.
Jordans will come into being, Yawar, in thy brilliance,
And in thy Root [6]) (*amongst thy kindred*) rays of light will be set up
At thy call and at the sound of thy preaching
'Uthras gather about thee.
Many vines will be raised up for thee.
And they said to thee, "Just as jordans become many,
So may thy charity to 'uthras increase".
Then thou wilt be blessed, our father, Adam-Yuhana son of Sam,

---

[1]) This mysterious Person is often mentioned in the religious texts. A *masiqta* is in his name. In the secret scrolls he is Adam-Kasia.

[2]) See p. 121, n. 4.

[3]) What are we to make of *niṣubta* here? Is she the personified spirit of procreation, or "the Bride", or..? See p. 171, n. 2 and p. 135, n. 2 for possible interpretation.

[4]) *Paršigna* P., = "information (conveyed by a document) as chart, declaration, explanation, report, manual".

[5]) D.C., 3, p. 283 : 15 has *ziwa*. D.C. 53 *ziwia* (p. 418 : 6).

[6]) See p. 278 b, n. 4.

With that blessing bestowed upon Simat-Hiia [1].
And Simat-Hiia was blessed when she arose,
(And) came from the worlds of darkness.
They retreated(?) [2], and worlds of light were established.
And all the 'uthras gather about Yawar,
Blessing him [3], Yawar, father of all worlds
And founder of all *škinata*.
The 'uthras and *škinata* arose [4]
Blessing the sublime one, Yawar, great ruler of the *škinata*,
And saying to him, "Blessed art thou, Yawar,
And blessed is the Bride of Life who was thus proven [5] (?).
Blessed is the breach which thou, Yawar, hast broached!
Thou didst come and didst broach a breach.
Thou hast exalted horns and hast separated
The goodness of the good (*good beings?*) from the evil (*evil beings?*)
And the wicked from the good and orderly.
(Of all worlds of light) [6]
And the Disposer (*of all worlds of light and?* [7])
Of worlds of darkness transported his Bride [8])
From her pit [9], that Place.
The *škinata* were blessed, and their Disposer,
So that they were illumined
By the blessing he bestowed on 'uthras. (?) [10]
And he set up a Table for kings,
Spread out the firmament
And stars appeared therein.

---

[1] Simat-Hiia is the consort (here the bride) of Yawar, and they are usually mentioned together as a pair. From this passage it would seem that Simat-Hiia is identified with Zahriel, who came form the worlds of darkness as bride of Hibil-Ziwa.

[2] D.C. 53 (418 ult.), *uthaṣab;* D.C. 3 (284 : 9) *uthaṣib*. For *uthabiṣ* ?

[3] One would expect *mbarkilḫ!*

[4] D.C. 53 (419 : 5) *qam;* D.C. 3 (284 : 9) *qum*.

[5] D.C. 3 (284 : 16) *ḏ-šarat;* D.C. 53 (419 : 8) *ḏ-šrat*.

[6] I suggest that "of all worlds of light" is obviously misplaced, and should follow *msadrana*, making the next line "and the Disposer of all worlds of light and of darkness".

[7] See n. 6.

[8] That is to say, Simat-Hiia who had left the worlds of darkness to become his spouse.

[9] *Gibta* (*Gubta* "hill" or "pit") Or, "by her choice"? Doubtful. The word is rare, but occurs in *Pišra ḏ-Ainia* (J.R.A.S. 1937, 590 : 20).

[10] The construction makes translation doubtful.

Then thou wilt be blessed, our father,
Adam-Yuhana son of Sam,
With that blessing bestowed upon beloved 'uthras
Formed from the loins of Radiance
And nurtured by beams of light.
Then thou wilt be blessed, our father,
With that benison bestowed upon the holy *Mana*
When He was in His own *škinta*.
He blessed the jordan and extended it before Him
And blessed the Table and set it up before Him
So that they might eat at it and be refreshed,
And be sustained thereby on their thrones
Of radiance, light and glory.
And He created the Crown, set it upon His head,
Blessed it and held it on his right arm [1]).
And He, the Holy [2]) *Mana* taught and said,
"Any man who crowneth himself
Will have neither lot nor portion [3]) in the House of Life".
Then thou wilt be blessed, our father Adam-Yuhana son of Sam,
With that blessing wherewith the great First *Mana*
Blessed Himself [4]). And the great First *Mana*
Blessed the eight hundred and eighty 'uthras
Who grasped the banner [5]) of the king.
And they hymn Him, saying to Him,
"When Yawar was successful, (*with his Bride?*)
She was neither wanting nor unworthy,
There was nought in her imperfect or amiss".
Then thou wilt be blessed, our father,
With that blessing bestowed on the disembodying (spirits [6]))
Of good ganzivri, and thou wilt be blessed

---

[1]) The crown, when not on the head, is slipped over the right arm and kept there until the preliminary prayers are over.

[2]) For *qra* in both mss, read *yaqra* as translated.

[3]) *Hlaq umnaq* = *hlaq umna*.

[4]) The First *Mana* was without predecessor.

[5]) A reference to the consecration of the banner before baptism. The priests (and later persons to be baptised) grasp, first the lower part of the pole and then the peak when reciting the banner hymns.

[6]) See J.B. trs. p. 181, n. 4, "für die den Körper abstreifenden Seelen"; i.e. spirits casting off the body.

(*With a blessing bestowed*) by Dmut-'Qara, and Niṣubta-Qadmaita[1])
And The Drop upon whom the seal of a king was placed.
And the Beloved 'Uthra [2]) blessed thee when he was baptised
In those jordans. They immersed him, but he was not purified,
(He was still imbued with) the hue of darkness
Until Simat-Hiia arose. She took a pot of frankincense
And a king's crown, cried in the jordan
And blessed Yawar. And Simat-Hiia spoke
Hymning the jordan and saying to it, (and) say ye it (too [3])!
"From two mountains didst thou come into being!"
How fitting it is that 'uthras pronounce blessing
Upon Yawar, blessing him and uplifting him,
And raising his Bride up to the Place of Light!
They twine for him a wreath, a wreath of purities,
So that Darkness on beholding it
Is confounded and ashamed. When (thus) confounded
The plots which it had in mind are nullified".
When Simat-Hiia had said this,
All the 'uthras observed silence [6])
(But) Yušamin and Simat-Hiia bless Yawar
Saying to him "Blessed art thou, Yawar;
And blessed are 'uthras who abide with thee
With that benediction wherewith the copious
Flowings and upsurgings of mighty springs of light
Were blessed; and wherewith was blessed,,
.... [7]), the mystery which resteth within the Well-spring.

Further, thou wilt be blessed, thou, Yawar;
And thou, our father Adam-Yuhana son of Sam;
With that blessing wherewith Šišlam was blessed

---

[1]) Literally the names of these personifications are "Counterpart-of-Glory" and "First-Bride" or "First-Propagation". Obscure allegorical references make the text unintelligible.

[2]) "The beloved 'uthra" "is probably Hibil-Ziwa, who was baptised after his sojourn in the world of darkness and marriage with Zahriel.

[3]) *Timarulḫ* D.C. 53, 421: *penult*, but D.C. 3 has *himarulḫ*.

[4]) This could mean "I came into being".

[5]) *Niṣubta*. Could here be either "his procreation", "his fertility" or "his Bride"!

[6]) More literally "held their peace".

[7]) D.C. 3, (287 : 15) has *sar udnasar*, D.C. 53 (422 : 14) *sar utnasar*. Possibly a miswriting for *saq udna* "rose up and appeared".

When he ascended and abode in his *škinta*,
In his own House (Egg).
Then thou wilt be blessed, our father with that blessing
Bestowed upon the Occult Radiance and sublime Light
(Which) inspired the 'uthras.
Then thou wilt be blessed, our father with that blessing
Bestowed upon the mystic Vein [1] that dwelleth
Within the Wellspring.
And thy root will multiply (branch out)
And the root of the 'uthras, thy sons,
Like the Vein which is lodged within the Jordan.
And thou wilt have chosen righteous ones
Who will exalt Treasure of Life.
And we will assign thee thy *Niṣubta* [2] of Life
(*Spouses?*) who bear witness [3] to Life,
Acknowledge Knowledge-of-Life
Give alms and offer up this (prayer of) blessing
Which was bestowed on the holy *Mana*.
And Life is triumphant over all works,
And victorious is Knowledge-of-Life
And his devotees and his people for ever and ever.

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And they address a hymn to him:
"The Egg, the Hidden Mystery, hath blessed thee
And establisheth thee.
The Vein [4] which hath no end hath blessed thee;
Jordan and Table have blessed thee; Holy Kušṭa [5] hath confirmed thee;
The three Wellsprings which give benediction in the Jordan
Bless thee, our father! [6]
Crowns, and the secret treasure of the Egg of holy *Manas*
Have blessed thee. The Spouse (cloud) hath blessed thee;
A sublime Vine confirmed thee.

---

[1] *Širiana*. See p. 277, n. 2.

[2] Reproducing power? Or "planting" in the spiritual sense?

[3] The verbs which follow *niṣubta* are fem. plu.

[4] The references appear to allude to the various offices of a head priest, beginning with simple baptism.

[5] The *kušṭa* rite in all ceremonies, and at marriage.

[6] The triple baptism necessary in cases of pollution. (Read *birkak*).

The Great Life blesseth thee with His pure mouth
And the sublime Treasure which is with thee confirmeth thee 1).

[This prayer seeketh blessing on an infant, a postulant, or a *masiqta*. And when they brought Adam into his body, it consecrated him.]

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In the name of the Great Life! may there be health, purity, joy of heart and forgiving of sin for Adam-Yuhana son of Sam!
Then thou shalt be blessed, our father,
With that blessing which Hibil-Ziwa pronounced upon Adam,
The first man. Moreover, thou shalt be blessed,
Our father, Adam-Yuhana son of Sam,
And all thy *škinta* and the ritual food (*ṭabuta*)
And these priests and Mandaeans (laymen)
Who sit to right and left of thee,
With that blessing wherewith Manda-ḏ-Hiia was blessed
When he sprang forth and proceeded from the waters
And from celestial springs of light.
Then thou wilt be blessed, our father,
With that benediction wherewith Sam-Gufna was blessed.
And Sam-Gufna blessed jordans and running streams
And said to them "Just as ye have increased,
(Ye) jordans and running streams,
So shall the progeny of Adam the first man increase.
His race, his planting and his disciples 2) (pupils),
Adam's", and thine (also) our father, Adam-Yuhana son of Sam,
Shall be plentiful as this spring of living water —
And how profound it is no man knoweth! 3)
Thou wilt be blessed, our father, with that blessing
Pronounced upon Hibil-Ziwa by three 'uthras.
They said to him "Go, bring us joy, purity and goodness!
And bring us living waters (Water of Life) to the *škinata* (sanctuaries).
And bring us a sturdy stock 4) by which sanctuaries and 'uthras

---

1) This prayer, like some of the more ancient and obscure prayers in the early part of the Book of Souls, makes the translator despair. It is full of esoteric and forgotten symbolism.

2) *Šualania* and *ašualania* i.e. postulants for priesthood.

3) D.C. 3 has, instead of this line, *ulika ḏ-adam 'utra* (a miswriting).

4) *Širša*, see p. 277, n. 3.

May be maintained.
In it they will shine and Rays-of-Light thrive".
Then thou wilt be blessed, our father,
By that blessing conferred upon the jordan Sindiriawis [1]
And the great and lofty Fruit-tree [2];
And that which the great and lofty Fruit-tree
Conferred upon its offspring, that is, its foliage.
Then thou wilt be blessed, our father, that that blessing
Conferred upon the jordan Hus and the torrent Pirun,
Conferred upon jordans (rivers) and running streams,
And upon the Table [3] which is without stint
And given to 'uthras and to *škinata* so that
They may eat thereof and be refreshed.
And pronounce the blessing of the Table
Laying their pure right hands on it
And saying to it, "May this *kana ḏ-zidqa* and Table be life-sustaining [4]
And plentiful" (and) in thy house, thine,
Adam-Yuhana son of Sam, (*thy table and that of*) thine [5] offspring,
Adam-Yuhana and Šarat-Mamania the children of Adam-Yuhana,
Shall resemble that *kana ḏ-zidqa* and Table which the Great and Mighty *Mana*
Brought and bestowed upon His offspring and sons.
Then thou wilt be blessed, our father,
With that blessing conferred upon Šar-Ziwa,
The First Being, who emanated from the vapours [6] (?) of the waters,
When he rose to the bank of the jordan, blessed the jordan
And blessed (all) jordans and running streams.
And he blessed the abundance-producing [7] utterance
Then thou shalt be blessed, our father,
Like that speech that bestoweth plenty [7].

---

[1] The "jordan" or river Sindiriawis is often mentioned, in G.R., as "a jordan of Life" (145 : 4, 146 : 37) and J.B. (p. 12 n. 1).

[2] *Pira* = "fruit" and "fruit-tree".

[3] See p. 260, n. 3 and p. 61, n. 5.

[4] The root NFŠ has two meanings, and there is a play on these in this passage: i.e. also "abundant and increased".

[5] In D.C. 53 "my offspring", D.C. 3 "thy offspring".

[6] *Tanania:* see p. 268, n. 3; p.9. n. 1.

[7] Pa. YTR, active participle fem. *yatarta*.

So that thy treasure, thy oblation and thy goodness [1]
And thy prayer and thy praise may be much;
Be increased, be life-giving and refreshing [2];
— Thine, Adam-Yuhana son of Sam —
Like the Sprout [3] which came and grew great
In the worlds of Light.
Then thou shalt be blessed, our father,
With that blessing imparted to the mystic Crown
They set upon the 'uthras.
Thine appearance will be radiant and bright
Like that crown that they set upon Manda-ḏ-Hiia [4].
And thou wilt have plenty and renown
Like the great Crown, which hath [5] great renown
In the worlds and ages. Thou wilt have honour
Like that of teachers [6] and postulants
When they perform (rites) and give instruction
And (so) acquire fame and increase.
Then thou shalt be blessed our father.
With that blessing wherewith Sar-and-Sarwan [7] was blessed,
The Emanation which came into being of Itself;
And thy radiance will be vital and wax great [3]
Like His radiance, and thy light increase
Like His light. Thou shalt have jordans.
And abundance like His abundance,
That of the Emanation which emanated from Itself.
Then thou shalt be blessed, our father,
With that blessing bestowed upon the living waters
And given to *škinata*. And they (the waters) spread and come[8]
To the *škinata*: Hibil drew them down
And sent them to the worlds.

---

[1] Here again probably refers to the food-offerings.

[2] The word-play on the two meanings of NFŠ occurs repeatedly in this hymn.

[3] *Naṣiruta* (the cult, priestly gnosis, etc.) here might have this unusual meaning of "offshoot", "sprout". (J. נְצַר ii) (Cf. Tan Lekh, ed. Bub. 9).

[4] D.C. 3 *ḏ-traṣlun*, D.C. 53 *ḏ-traṣlḫ*.

[5] Read *ḏ-'tlḫ* for *ḏ-tla*.

[6] *Rbania* (the rabbis) i.e. the priests who initiate postulants into the priesthood.

[7] Sar and Sarwan, usually a pair, here an "emanation" are mentioned in Prayer 45. also in G.R. 172 : 5. 221 : 4 and 374 : 14.

[8] D.C. 3 (293 : 3) *ṭafin bisšar qiriš* (*uatin* etc.) Corrupt.

(*And thou shalt be blessed with*) the blessing
That Hibil-Ziwa gave to Adam. He pronounced benediction
And said to him "Thou art blessed, Adam, First Man,
And thy plants (offspring) [1] shall be blessed,
And thy dependants [2], and thy basket when full of bread
And thy cup when full of *mambugia* [3], and thy sons
When they stand before thee."
Then thou shalt be blessed, our father,
With that blessing wherewith the 'uthra Smandriel [4] was blessed.
And the 'uthra Smandriel blessed fruits, grapes and trees.
Then thou shalt be blessed, our father,
With that blessing wherewith mighty fruit (trees) were blessed,
And wherewith was blessed the Living Flame
And the Table that lacketh nothing.
Rham and Rhamiel-'Uthra were blessed by it
And Rham and Rhamiel-'Uthra blessed clouds of mist and rain.
Then thou shalt be blessed, our father,
Adam-Yuhana son of Sam, with that blessing
Which blessed all clouds so that they are not wanting or lacking,
And so that this *kana ḏ-zidqa* and Table
Shall be neither wanting nor ill-provided
In thy house, our father, Adam-Yuhana son of Sam.
Then thou shalt be blessed, our father,
With that blessing wherewith those seven stars
Were blessed, and sovereignty was given to them.
Thou shalt be blessed, moreover, our father,
With that blessing wherewith were blessed
Those twelve constellations of the Zodiac.
Then thou shalt be blessed, our father,
Wherewith the five sensitory organs [5] were blessed.
Moreover thou shalt be blessed, our father,
With that blessing bestowed on heavens and earth;
And they blessed the covering of Smandriel [6]-'Uthra
And spread it out. Then thou shalt be blessed,

---

[1] *Šitlia.*
[2] Or "postulants"?
[3] "Watersprings", i.e. the sacramental drink.
[4] The spirit of blossom, see p. 272, n. 3.
[5] *Gidia.*
[6] The "covering" is over the earth only, since here it must mean vegetation, the province of Smandriel.

Our father, with that blessing wherewith
The two pure mountains are blessed,
In which (*lie?*) outstretched[1] the earth and sky,
And they do not move, and are not removed.
(*Neither*) shall be removed this *kana ḏ-zidqa* and Table
From thy house, Adam-Yuhana, son of Sam.
Then thou shalt be blessed, our father,
With that blessing bestowed upon the First Word,
Assigned to 'uthras and *škinata*.
And on beholding the First Word,
The 'uthras and *škinata* all rose from their thrones,
And addressed a hymn to Him saying to Him,
"Our father! the Guardian of Truth (*Kušṭa*) hath blessed thee
And the *Naṣiruta* from which thou camest into being hath blessed thee.
Our father! the Cloud that gave thee being blesseth thee
And a sublime Beam-of-Light will establish thee".
Then thou shalt be blessed, our father,
With that blessing wherewith the holy Tanna was blessed,
And by which the three hundred thousand 'uthras
Who sit on the bank of the Tanna are blessed.
Then thou shalt be blessed, our father,
With that blessing wherewith Ṣihmai[2] was blessed,
The Pure Mirror into which all the worlds of light gaze.
Then thou shalt be blessed, our father,
With that blessing wherewith the Mystic Vein was blessed,
And it was divided into three hundred and sixty thousand channels,
And was given to the 'uthras and *škinata*.
And 'uthras and *škinata* shine therein,
And are established thereby.
And thine appearance, our father, shall shine
Just as 'uthras and *škinata* shine, and thou wilt be established,
And plants (offspring) will be raised up unto thee,
Thy sons, like those. There came a glory
Which resteth on 'uthras, and it shall come and shall rest upon thee,

---

[1] The probable meaning is that from these two mountains a wide horizon, sky and earth, lies extended below?

[2] ṢHM = to beam, gleam.

Our father, Adam-Yuhana son of Sam!
Then, our father, thou shalt be blessed
With that blessing wherewith are blessed
Fruits, grapes and trees, and that conferred on
The beloved 'uthra. And the beloved 'uthra
Blessed the plants, his children: he gave them strength
And increase and water.
Then thou, our father, shalt be blessed,
With that blessing wherewith was blessed
The holy Splendour (Banner) [1]: it was endowed with radiance
From beginning to end, and to the 'uthras
It gave the pure Word which they speak
And which they hear (*and obey*).
Hence those 'uthras blessed the holy Banner.
And they come and bless thee [2],
And hymn thee, our father. They shed radiance,
They blessed thee and the *škinta* of the mighty (Life)
Blessed thee, and the great Tree which is all-healing. [3]
Then thou shalt be blessed, our father,
With that blessing wherewith were blessed
The Seven Ships [4] which float and traverse the Dwellings.
Thou shalt have progress-onward [5] like those Ships.
And thou shalt have speech and hearing
Like the 'uthras who dwell in them.
Then thou shalt be blessed, our father,
With that blessing wherewith are blessed
Books and reliable teachings; moreover, our father,
Thou shalt be blessed with the blessing
Which 'uthras pronounced upon Yawar
When he brought his treasure and came towards them.
Those 'uthras who blessed Yawar
Will come and bless thee and hymn thee
Saying to thee "(O) Advent of a pure Mirror! (*Thou art*)
Chief of all enlightened beings!"

---

[1] See p. 226, n. 4. Here personified as a divine light.

[2] D.C. 3, (297 : 1) has "bless us".

[3] Lit. "all healings".

[4] The planetary ships. The illustrations to D.A. show the planetary ships and their occupants.

[5] *Sagia* (a) way, moving forward, "procedure" etc. (b) "abundance" "plenty".

They pronounce blessings in the jordan
(*Saying?*) "An Overlord 1) (?) of fair mirrors (*art thou*),
Bestower of blessing in the jordan,
And an Establisher 2) (?) of all purities" 3).
Then thou shalt be blessed, our father,
Adam-Yuhana son of Sam,
With that blessing wherewith holy *mana*s were blessed.
And the holy *mana*s blessed the jordan of living waters
Which they drew down hither and it cometh from its place.
(*So also*) may *kana ḏ-zidqa* and Table
Be drawn to and come to thy house,
Our father, Adam-Yuhana son of Sam!
Then thou shalt be blessed, our father,
With that blessing wherewith was blessed
Sindiriawis, jordan of living waters,
That was drawn down 4) to the Earth and given
To Adam, the first man.
And a *kana ḏ-zidqa* and Table will come
To thy house, our father, Adam-Yuhana son of Sam,
Like the Sindiriawis, jordan of living waters
Which overflow 5) and come (hither). (*In like manner*)
They will come, and a *kana ḏ-zidqa* will come
And the Table and (*all manner of*) good things 6)
And will flow abundantly to thy house,
Our father, Adam-Yuhana son of Sam.
Then thou shalt be blessed, our father,
With that blessing which the three Vines bestowed
Upon the holy *Mana*, imparting to Him strength and increase.
They said to Him, "Go, appoint vines like thyself
(Vines) which they have blessed (*consecrated?*) to the Holy *Mana*".
(And they will come and will bless thee (*also*), our father! 7))
"With Thy strength, (O) conquering Radiance!
And conquering is the Cloud 8) from which thou didst derive being".

---

1) Should probably be *šaliṭun ḏ* as translated.
2) Should probably be *mqaimanun ḏ-zakwata* as translated.
3) The hymn is obscure and translation tentative.
4) Or "flowed", "spread".
5) Both MSS have a miswriting — *ṭatin* for *ṭafin* (perhaps for *ḏ-atin*)
6) I.e. foods for the ritual table.
7) This reads as if in parenthesis.
8) I.e. the "Spouse", i.e. the Mother.

Rejoice, our father rejoice! rejoice in thy *škinta*!
Rejoice in the Plants, thy sons!
How great is the glory of thy banner!
Thy brightness our father, waxeth and increaseth
Over thy *škinta* and all the 'uthras!,
Then thou shalt be blessed, our father,
With that blessing wherewith was blessed
The Pure Pearl, and she came and dwelt in the generations.
Then thou shalt be blessed, our father,
With that blessing wherewith were blessed
The Three Wellsprings of Radiance,
Whose light is lent to one another.
Then thou shalt be blessed, our father,
With that blessing wherewith is blessed
The fair [1] Radiance, whose like is not found
In the worlds and generations.
Then thou shalt be blessed, our father,
With that blessing wherewith was blessed
The pure *Kimṣa* [2] in which there is no fault
Or falsehood, from which 'uthras had being,
And from which polished mirrors appeared.
Then thou shalt be blessed, our father,
With that blessing wherewith
A Mystic Emanation [3] was blessed,
And the Mystic Emanation blessed the Ether Earth [4]
And established the corporate forms [5] that dwelt therein.
Then thou shalt be blessed, our father.
With that blessing they bestowed
Upon the Cloud *Šarat*. And thee (*likewise*)
Will they come and bless: they will hymn thee and say to thee,
"O Son of Treasuries of Radiance! [6]
O Son of *škinata* [7] of the mighty (Life)

---

[1] The adjective indicates that which commands reverence and admiration, hence "holy", "fair", "valuable" and "important" are legitimate translations. In Mandaic it cannot be translated "heavy" in the literal sense.

[2] *Kimṣa*, see p. 119, n. 2.

[3] See p. 271, n. 2.

[4] The immaterial world is meant, a counterpart of the earth.

[5] *'Uṣṭunia*.

[6] Or "thoughts of radiance".

[7] Here perhaps "indwellings of" etc.

O Son of banners erect (firmly set),
Who goest towards thy Father! Thou art steadfast [1],
Alterest not, nor changest aught
Of that which the Life hath given thee.
Evil (spirits) never held thee back!
Thou dost walk according to the word of the wicked.
Ruha was no enchantress [2] for thee (?)
Nor did she cast thee into her dark cauldrons!"
And Life is victorious over all works

[This prayer, for the blessed "priest's portion" (?) [3] is for a postulant, and the booth[4](?), Parwanaiia, a book[5] and the Great Baptism. [6]]

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Health, purity and forgiving of sins be there for me, Adam-Yuhana son of Sam!
Thy propitiatory gift shall provide thy portion.
For each one (*for whom*) thou didst intercede and help over,
And didst pile up [7] (*gifts*) here, Manda-ḏ-Hiia will lay up
A thousand thousand (*gifts*) in the world of light.
Thou wilt have joy of heart, ease of body and fulness of hand!
And thou shalt clothe with garments and cover with coverings [8];
Shalt break bread into fragments and set it in place,
Shalt recite *masiqtas*, celebrate Oblation and make *ṭabuta* (ritual meals).

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[1] This should be *šarit*, as translated and indicated by the context.

[2] *La huat lak ruha baznaqita* D.C. 53 (437: penult.), D.C. 3 (306 : penult.) *baznarita*. "Ruha was not to thee an *aznaqita*". As a second meaning under זנק J. gives "to make a person's mouth water". Here perhaps "to make lovesick", or "desirous". This meaning fits Ruha's character as representing physical desires.

[3] *Hilita* = (a) propitiatory gift, propitiation (b) a gift to the priest. (J. Pi. HLY "to make sweet by a gift", "propitiate"). See p. 113, n. 5.

[4] *Saka* is a word used for the novice's booth. Gifts of money are given to the priests for the novice-priest.

[5] A *zidqa brika* should be celebrated by the copyist on completing a holy book. A sheep is killed for a *lofani* in which he and those who commissioned the copying share.

[6] Three hundred and sixty baptisms, necessary to expiate a serious pollution.

[7] *Amart* (עמר) may have this meaning here as it is with *nidgar*.

[8] I.e. perform the ceremony known as *Ahaba ḏ-Mania*, a *zidqa brika* performed for one who dies naked or in lay dress; a proxy wearing the *rasta* for the deceased.

Then strength, soundness and victory will be thine;
And goodness, beauty, repute, honour,
Glory, aid, speech and hearing; such as that
Which the Life, His Father, gave to Yawar and Tauriel.
And which Yawar and Tauriel bestowed on Hibil-Ziwa;
And Hibil-Ziwa came and blessed three 'uthras
And the three 'uthras blessed Adam and all his descendants.
With that blessing shalt thou be blessed, our father,
Adam-Yuhana son of Sam.
Moreover, we bless thee for [1] the Unique Great Sacred (Being)
Whose name is called "the great Mighty *Mana* (Mind)".
When He came into being, formed Himself in His own perfection,
Alone, in His *škinta*, for with Him there was no companion.
Then He, the Great Mighty Intelligence pondered
Within mighty inner Eggs that are hidden
And created Companionship for Himself.
In the beginning, He uttered a first cry [2]
And created four hundred and forty-four thousand 'uthras
And set them upon His right.
With his second Cry [2] he created three hundred and sixty-six-
Thousand [3] 'uthras and set them at His left.
And at His third Cry he called into being
Twenty-four thousand 'uthras and set them
Before Himself. And He clothed them in His radiance
And covered them with His light;
And placed upon their heads outflowings [4] of Radiance and light
And created for them wreaths in the likeness of
His (*own*) wreath, the Great Mighty *Mana's*.
He placed in their hands a staff of living water
And established in their right hand
The holy handclasp of troth [5].
He spoke with his pure mouth
And blessed them with his honest tongue
And with faithful lips of radiance, light and glory.

---

[1] Probably originally "The U.G.S.M. blesseth thee" - see p. 306.
[2] *Qrita* = "a calling-forth", "a creation"; "a cry".
[3] A gloss in D.C. 53 has "and six".
[4] *Ṭaufia* lit. "overflowings".
[5] The act of *kušṭa*.

He created habitations (*škinata*) 1) for them
And drew down jordans of living water for them
And said to them, "Ye shall rejoice and be glad
In your *škinata* 1), like a jordan (river)of living water
Your consort 2) will resemble the Cloud 3) (*divine Spouse*)
From which ye came into existence,
And your perfume and sweet odour like the fragrance 4) of 'uthras.
And a *škinta* was created: it was founded, it was, it appeared
Of itself. It was a great Canopy (*or pavilion?*)
For the Great Unique Holy One,
A canopy of radiance, light and glory
Which was all eyes.
In the (eyes? . . . . 5))
It stretched out before Him, so that
It doth not reveal to them, the 'uthras, His appearance.
Then the Great Mighty Intelligence (*Mana*) planned and created
Vast and pure worlds of light.
Jordans He deployed, He made *škinata* 1)
Installed 6) 'uthras and appointed *ašgandia* 7)
Chief of these (*ašgandia*) envoys before Him
Was Adakas, "the Great Word" is his name;
For he is a "go-between", taking out 8) praise,
Blessing, prayer, heedfulness and enlightenment 9).
And them he giveth and he bestoweth on the jordan
His blessing. So the 'uthras arise, worship his name
And praise his title: they do not oppose his calling (name)
For he, (as) the *ašganda* (envoy), receiveth the praise of the 'uthras
And conveyeth it into the presence of the Great Mighty *Mana*
And layeth it up in His treasure-house.
Then those seven-hundred and seventy-eight thousand 'uthras,
Who were created by the Second Cry of the Life, will bless thee.

---

1) Or "sanctuaries" the word has its customary vagueness!

2) Or "companion"?

3) "Spouse"? See p. 37, n. 4.

4) *Rba ḏ-'utria* (in both mss.) should surely be *riha ḏ-'utria* as translated here.

5) D.C. 3 (303:13) *bania ptahibḫ*, D.C. 53 (441:2) *bainia ptahibḫ?* Obscure.

6) D.C. 3 *uahib 'utria*, D.C. 53 *uautib 'utria*

7) The Akkadian *aš-gan-du* meaning "Messenger", "ambassador" conveys the meaning of a "go between", "an envoy" and *ašganda* here is exactly that: "an intermediary", a "go-between".

8) D.C. 3 *mafaq*.

9) Or, "glory and vigilance".

By Them, and from those 'uthras one 'uthra was singled out,
Younger than his brethren and older than his fathers.
They assigned to him [1] his name, "Mahzian [2]-the-Word,"
That is Yuzaṭaq [3] Manda-ḏ-Hiia is his name —
And he gave them prayer and praise, (*so as*)
To furnish the 'uthras in the Divine Presence [4]
With praise (*befitting*) the worship
Of their Father, the Great, Mighty *Mana*.
And a messenger came to them, an envoy from the Presence
Of their Father, the Great Mighty *Mana*, (*saying*)
"The 'uthras' prayer is acceptable [5] in the Presence
Of your Father, and your prayer fitting
In the eyes of [6] the Chief of Envoys,
The Messenger who came to Mahzian-the-Word,
To rectify the rites of 'uthras, (*to purge them*)
From fault and to put in order the worlds of light".
Then the great Mighty *Mana*, when summoning Manda-ḏ-Hiia
From His left, seated him on His right,
And pronounced blessing on him and made him —
— The younger brother, more reverend than his parents —
Made him ruler over mighty and celestial worlds of light,
Over jordans and running streams
And over all dwellings, in order to regulate and to station
The 'uthras in their (appointed) places.
And by his brother-'uthras he is called "the Capable".
Manda-ḏ-Hiia called three 'uthras and blessed them.
And he summoned his elder brother Hibil-Ziwa
And clothed him with his radiance
And covered him with his light and shed on him
Some of his glory, and held him (*by the hand*)
In the presence of the great and mighty *Mana*,
And said to him "At thy command have I summoned him,
And I wish to send him to the worlds of darkness,
To the powers of Siniawis, the under-world".
The great Mighty *Mana* blessed Hibil-Ziwa,

---

[1] Missing in D.C. 3.
[2] *Mahzian*, a spirit who bestows sight?
[3] *Yuzaṭaq* = Yuzadaq (Holy-Spirit? Spirit of righteousness?).
[4] Lit. Their Presence, i.e. the Divine Presence.
[5] Lit. "is accepted."
[6] Lit. "in the presence of", "before".

Gave him lofty strength and aid.
And Hibil-Ziwa said "I will come,
And with me will come Habšaba (Sunday)
And *Kana-d-Zidqa.* With me will come lofty strength
And help: with me will come sixty-six jordans,
And within each jordan nine hundred and ninety-nine
Škinata. And in each *škinta*
Fifty thousand 'uthras will dwell!"
With that blessing thou art blessed, our father,
Adam-Yuhana son of Sam! Moreover the mystic
Well-ordered and well-ordering *Mana* will bless thee,
And the hidden (unseen) and watchful 'uthras will bless thee,
For their names abide in the secret and guarded place
The radiance of which burneth and its light
Was set up for all the 'uthras of the Ether-world.
They acknowledge and praise it and the Great Life also
Who is concealed in praise (*addressed*) to Itself [1] (?).
Praised be all generations of living beings
Which issue therefrom and exist and praise
That mystic Intelligence, and the Radiance which burneth,
And the Light set up in the great Presence of primal Glory
In the Place where They sit, speak and are obeyed.
(*Yea*), concerning everything that Ye have planned,
Word came, and was obeyed in each aerial world!
So also shalt thou speak and be heard, our father!
Thou wilt ask, and it will be answered thee
By that mystic and (all-) arranging Intelligence,
For all that He planneth cometh into being.
For He made, and establisheth before Him,
Sixty worlds of light: when He spoke there came into being
The 'uthras of the Ether-world, with their mysteries
And their own speech.
And then the mystic Intelligence, who giveth to every individual
Strength and glory, appointed an 'uthra,
An organizer, a great and lofty teacher of Truth,
A pleasing being, an Enlightener,
And He set him up as chief of all the 'uthras,
And granted him speech and hearing so that

---

[1] Or meaning perhaps addressed to the *Mana*?

He speaketh with him and he heareth Him,
And He gave him dominion, and (granted him)
To speak and be heard, from yonder radiance[1] unto the depths of the earth.
With that blessing thou shalt be blessed, our father
Adam-Yuhana son of Sam.
Moreover, the Tree *Ṣṭarwan*[2] shall bless thee,
From which proceeded wreaths of radiance,
Light and glory for the Great mighty *Mana*.
Then that supreme Vine shall bless thee,
That which was revealed from below the First Vine *Ruaz*[3].
It came to the earth (world) of Tarwan
And Nṣab gave it to Tauriel-'Uthra
Who extended it over the Ether-earth.
And he made gushings forth of water
And made it flow to the world
Of sons of Perfection.
Then the First Life will bless thee,
And the Second Life will bless thee;
Manda-ḏ-Hiia will bless thee
And the pure Yušamin[4] will bless thee.
All the 'uthras of the world of light will bless thee;
Sons of Perfection will bless thee;
Šilmay and Nedbay will bless thee;
Hibil, Šitil and Anuš will bless thee;
Abathur of the Scales will bless thee;
The Place that is all radiance and beams of light
Will bless thee. Those who are covered
With holy and well-kept garments will bless thee.
Radiant beings, lights and beams of light will bless thee,
And 'uthras, *škinata* and jordans.
Vigilance will bless thee, and the praise-giving
In which all 'uthras shine. Holy, predestinate,
Calm and perfected *mana*s will bless thee,
And the Fellowship which existeth in the *škinata* will bless thee,

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[1] D.C. 3 (308 : 2) *mn hibil-ziwa;* D.C. 53 (445 : ult) has *mn lhil ziwa*, the latter being the more probable version.

[2] Or, "the plant '*ṣṭarwan*". (*Ṣatra*, wild thyme?).

[3] *Ruaz* (He-flourished, sprouted) is mentioned in Prayers 71 (a Vine,) 117 and 196.

[4] *Yušamin*, see p. 12, n. 4.

That (*their?*) praise of the great First Life
Will bless thee, Those mystic sproutings (emanations)
Which bloomed at the word of the Great (Life) bless thee.
That pure Vestment will bless thee, and that union
That was knit together and cannot be divided, will bless thee.
That *mana* 1) of glory which was blessed with a hidden blessing
Will bless thee, for those who sit within it will bless thee.
Yon pure great Vein will bless thee
And the Tongue which hath no ceasing will bless thee.
Those multitudinous ones who sit in pure glory
And converse in speech which is not mortal, will bless thee.
The Enduring Place in which they dwell will bless thee, 2)
The Place whose glory is great will bless thee.
That predestinate, pure Being, whose form sheddeth light
Will bless thee. That mighty (Being) 3) of radiance
Will bless thee, that well-ordered and well-ordering One
Will bless thee. All gentle voices, all bright banners 4)
Will bless thee: those secret prayers will bless thee,
And those columns 5) of white water will bless thee.
And the Vein of pre-existent Ether will bless thee.
Yon pure Sam-Ziwa, whom the First Life created in secret
Will bless thee, and that 'Uṣṭuna 6) (Body) will bless thee
Which dwelleth in the pre-existent Ether
From which all 'uthras of the Ether-world proceeded
And which they worship and praise.
It created Ether, (It) created 'uthras for Itself,
For Itself It created 'uthras,
And dwellings (*škinata*) and lovely *mana*s
Proceeded from It. It will bless thee,
That sublime Ether, from which there came to life 7)
A living flame. And it is incorporated in all 'uthras
And (*in?*) all that exists. Its name in secret and its appelation

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1) Here *mana* must have its Semitic (Aramaic) meaning, i.e. "robe", "garment" or "vessel". Play on this word is implied.

2) D.C. 3 (310 : 1 f.) has *atra ḏ-nafša ṣauṯḇ unibirbak hanik rurbia ḏ-ziwa nibirkak hanik sdiria umsadria* etc.

3) The plural here indicates the Divine Being.

4) Or "erect banners"?

5) *'uṣṭunia.*

6) The *'uṣṭuna* more or less personified here, must refer to the cosmic body of Adam Kasia.

7) Or "awoke", "came to consciousness".

Is magnified in (by?) the 'uthras.
And Mara-d-Rabuta (the Lord of Greatness) [1] will bless thee,
He who hath interpreted, declared and professed
In his mind the First (*Life*).
And yon Ether-Piriawis will bless thee,
The being who bestowed and abideth within yon jordans
And that one (here).
And that Occult Lord of Greatness will bless thee,
Whose form not one of the uthras beholdeth.
And that great Vine which standeth in the presence
Of the Lord of Greatness, will bless thee.
The great body (corporation) of Piriawis will bless thee:
The Treasurer of the world of light will bless thee
And the pure mountain the radiance of which shineth forth
And its light flameth, will bless thee.
All these names will bless thee, our father,
Adam-Yuhana son of Sam!
Moreover, thou wilt be blessed with the blessing
Pronounced in the Jordan and in the land of Hauraran,
The great land of light. And upon thee shall rest
Its glory and joy, that which abideth in the Innermost [2]).
On account [3]) of its magnificence they rejoice, embrace one another
And take one another's hands in troth [4]).
Thy fragrance will be sweet like the scent
Of trees of the world of light. Thy brightness
Will break forth and thy light shine out
In the earthly world like flashings of radiance,
And beams of light, going forth to bring into existence
And illumine a thousand thousand
And eight hundred and eighty-eight thousand myriads
Of mighty and celestial worlds of light.
Thou wilt arise in the name of Life
And wilt walk in the road of the upright.
Mighty ones, sitting in glory, the living,

---

[1] The prototype of a priest who initiates postulants.

[2] Status constructus of *giuta* is unexpected, as the sentence ends here. It was probably suggested to the writer by the frequent expression *giwat 'qara*, especially as *'qara* occurs in the following line.

[3] *Himat* for *mn himat*.

[4] Freely translated; i.e., perform the *kušṭa* rite.

Will ask about thee, and living (souls) will discuss thee
With praise of the Mighty Life.
Filled with glory will thy heart be,
And its joy rightly directed.
And thou wilt ask and wilt find
In the presence of the Great Life,
Thou wilt speak and thou wilt be heard
In the name of Yukabar-Kušṭa.
And thy fame will be the fame of the Life
And thy renown will be the renown of Yukabar-Kušṭa.
And thine appearance will be (like unto)
The appearance of mighty 'uthras, sons of light.
Thou wilt be made great with the greatness of Manda-ḏ-Hiia.
On earth thou wilt be as one of the 'uthras,
And on earth thou wilt be named as
One of the men (who were) the first Chosen Elect.
Thou wilt be great and lofty, (*they will ascribe to thee?*)
Fame and (good) taste, (name thee) head of the age,
And thou wilt be a father of honour, who provideth
His friends and the elect and the distinguished,
With viaticum, (*thou wilt be one*) who appointeth
'Uthras in their place and helpers of the Chosen
Whose Signs were taken from the jordan.
(*Thou wilt be*) the support of the discerning
Who discern with their minds;
The helping hand of the perfect
Who, from first to last, establish perfection.
The guide of sons loving the fellowship of Life,
The deliverer of the righteous who are
(True) graftings [1]) from the Stem of Life.
Thy perfume, our father, is fragrant; thine appearance
Is effulgent and giveth out light.
Thy presence giveth joy.
Thou makest thy conversation alien to[2]) the worlds (*the worldly*) (?)
And thine actions we will make wholly fair and bright.
Thy speech will delight and be pleasing
And will resemble (that of) the worlds of life.

---

[1]) Lit. "who are planted from the stock (or stem) of Life".
[2]) Obscure, translation is approximate.

And thy words be like radiance, light and glory.
Thou wilt seek an earthly dwelling:
Thou wilt ask for and tread out roads to the Place of Light.
Manda-ḏ-Hiia will set up for thee a *kana ḏ-zidqa*
And a Table in thine own house, our father.
And thy basket, so that it is filled with bread,
And thy cup, so that it is filled with *mambuga* [1])
And thy Table he will set up.
Thou wilt gather together friends,
Wilt satisfy the hungry and refresh souls.
Then came the glory of Life! It will rest on thee
And the Likeness of the Great (Life) will protect thee
From all that is hateful.
Thy radiance will shine forth with the sun,
Thine effulgence with the moon and thy glittering
With the stars. Thy strength will be like
(*The strength of*) the waters,
Thy pleasantness like (that of) pure air [2]).
And thy glory like fire.
All the planets and the Twelve Gates [3])
That look on thee will bow themselves before thee.
Care will remove itself from thy heart
And sighing from thy thought. Thou wilt have
Joy of heart, wilt speak and be heard,
Wilt ask, and there will be granted thee
The strength of gods, with the command of angels.
Thou wilt seek in the day and find by night.
We will confirm thy speech in thy mouth
And will set up thy throne in majesty.
Thou wilt be the companion of the perfect
And friend of the righteous and believing.
The words of thy mouth will bring thee victory
And thy good fortune will rejoice thee.
Thou wilt act and succeed, wilt be on trial
And be vindicated; wilt strive and wilt attain.
Thy strength will be that of the storm-wind:

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[1]) Cf., p. 286.

[2]) *Ayar* is sometimes better rendered by "pure air" than by the word "ether".

[3]) Other sects and faiths, each under a sign of the Zodiac.

Thy race will multiply (spread) like the waters.
And — however long thine existence in the body — [1]
No illness, sickness, pain, blemish, wound
Or (other) plague of the planets will reach thee
Or get the mastery (over thee), our father.
Great is thy blessing! Nevertheless, I (*too*) have blessed thee
With a mouth of flesh! Manda-ḏ-Hiia blessed thee
With a pure mouth. I have blessed thee with a tongue of flesh:
Manda-ḏ-Hiia blessed thee with a true tongue of praise.
I have blessed thee with lips of flesh,
But Manda-ḏ-Hiia with faithful [2] lips of radiance,
Light and glory.
When thou bearest him to the earth [3]
And mentionest thy fathers [4] at thy time and moment,
When thy measure (of years) is accomplished,
In a blessed old age when thou hast become
A greybeard full of honours and blessing,
We will bring thee into a state of peace.
One will set forth towards thee to set (thee) free,
Adakas-Mana, thy father[5]. And he will take thee
Out (*of the body*) upon a road in which there is no heat,
Or trembling or quaking. He will pass thee over
The watch-houses of the planets and thy brightness
Will shine out over the purgatories
Until fear cometh upon those purgatory-dwellers
And guilty (souls) and (those) who have pined away (*there* [6])).
From their purgatories they will plead for thy favour
And will say "How great is the radiance, how mighty the light
Of the elect righteous being who passeth over us!"
And thou wilt free and bear away with thee

---

[1] D.C. 53 (454 : 4) *ukulman ḏ-aitak bpagrak;* D.C. 3 (315 : 7) the correct *ukma ḏ-aitak bpagrak.*

[2] D.C. 3 (315 : penult.) *mhaimata;* D.C. 53 (454 : 14) *mhaimanata.*

[3] Or, "Thou wilt endure the earth"? The first two lines are perhaps addressed to a bystander, meaning "when he (the *ganzibra* blessed in the poem) is carried to the grave".

[4] When the mourner recites the commemoration prayer "Our Forefathers"

[5] The death-angel, usually called Ṣauriel. Adakas is an abbreviation of Adam Kasia (the Occult Adam). Adakas-Mana is mentioned in G.R. trs. pp. 109, 143, 146, 244 and 245. D.C. 3 (316 : 5) has the correct *abuk.*

[6] D.C. 3 (316 : 10) has *haiban umadabin;* D.C. 53 (455 : 8) *habin umidabin.*

A thousand thousand souls which were bound and fettered
And sojourned therein 1).
And he (*Adakas*) will protect thee, and thou wilt recognise Abathur.
And Abathur, when he seeth thee, will take thy hand in holy troth,
Will clothe thee in his radiance and cover thee with his light.
And he will set thee in his scales.
Thou wilt be clothed in thy radiant-body
And mighty wrappings 2) of light.
He will set wreaths of victories on thy head;
Thou wilt become akin to 'uthras,
An (inhabitant) of the world of light
And the everlasting abode.
Thou wilt pass on to sons of perfection, who,
One by one, will bring thee his radiance
And will lend thee some of his light.
And thou wilt cross the Waters (of Death) 3)
And Adatan and Yadatan will set out towards thee
And will place upon thee thy living .... 4)
And will raise thee up as member of a company 5) of souls.
They will show thee 6) new and unused chambers 7):
Thou wilt rise up to the place which is the House of Perfection.
Thou wilt wander freely 8) in the ether;
Wilt behold the sublime Vine of Souls
In which sons of the great Family of Life are represented.
They will send out towards thee
A banner of radiance, light and glory.
And they will take thee down and will immerse thee
In seven jordans, and will hymn thee, saying to thee,
"Thy raiment shineth and thine appearance is honoured.

---

1) The three verbs are all in the singular!

2) *Ṭarṭabunia*, not "turbans" see p. 81, n. 1.

3) See p. 45, n. 6.

4) *Knaf* D.C. 53 (456 : 8); D.C. 3 (317 : 8) *knak*. Read *kanfia* "wings"?

5) Here *br guda* apparently has its original Aramaic meaning, and is not the P. פרגודא Possibly the verb was altered to suit the later (misunderstood) meaning?

6) D.C. 3 (317 : 9) *unihauiak*. (In D.C. 53 the word is unclear.)

7) *'ndirunia*. The word *'ndiruna*, *'ndruna* today indicates a booth built of greenery and reeds.

8) *Titkarak* = "goest hither and thither".

In the House of thy Father, the Lord of Greatness.
Thy fame and thy perfume will pervade
Three hundred and sixty worlds of light".
And all the 'uthras of the world of light will assemble,
Take one another by the hand and will say,
"Up! we will go and see the man who hath freed himself,
And ascended from worlds of darkness, from amongst them
(*Who harbour?*) evil plots". They will call thee
"Teacher of 'uthras" and will say to thee
"How thy radiance hath increased! How greatly is thy light augmented!
How sublime and tranquil is thine appearance! how fragrant thy perfune!
Rise with us,[1] and we will show thee
The Eternal House of Life, the place
Where the souls of thy father dwell".
'Uthra after 'uthra will take thee by the right hand
And will show thee the worlds and dwellings
Of the Treasure-House. Thou wilt see the road
Of the great (*Life?*) yonder, which was (led?) from
The pure Tarwan. Thou wilt see the Vine Tauriel
Which stands by the jordan of the pure Tarwan,
Of ether-light. Thou wilt behold the Vine Yusmir,
Which is situate in the jordan of the pure Tarwan.
Thou wilt see the Tree Tatagmur[2], which is situate
In the jordan of the Lord of Greatness.
Thou wilt see the Vine Ruaz, from which
Blessing issueth, a blessing goeth out from it;
And all 'uthras delight in its fragrance.
Thou wilt see the Vine Yusmir which is situate
In the land of Sam-Ziwa.
Thou wilt see Šarhabiel who is situate
In the cloud[3] (?) of Hibil-Ziwa.
Thou wilt behold the seven canopies of radiance,
Light and glory which are outspanned over
The sublime Vine. Thou wilt see two pure mountains,
Serene, and situate behind them thou wilt see
The sublime ether-light that is set up

---

[1] Read *minam* for *minak*.
[2] D.C. 3 (319 : 1) has Tatagmir.
[3] Or, "in the building"?

In the place of the mighty First Life.
Thou wilt see the Vine Pirun which is situate
In the territory of Šarat-uabdat-ukišrat [1].
Thou wilt behold the ether-Vine set up
In the land of the First Life. Thou wilt see
The Vine which is situated in the land of Future Ether.
Thou wilt see the great Vine by the juices [2] of which
The souls of earthly babes are nurtured.
They imbibe and are satisfied by its succulence [3].
Their souls fly about, they fly about, their souls:
In the world of light they are established (brought up?).
Thou shalt behold the great mystic Yura [4]
Whom They planted. Thou wilt see Šilmai and Nidbai
Dwelling in a great cloud of light. In that cloud
They dwell and are put in charge of all jordans.
And thy name will delight and thy fragrance be pleasing to
The great and mighty *Mana*, and to the great Presence of Glory,
And to the great First Archetype Who is hidden
And quiescent within His mighty inner Eggs,
For He is the Radiance above all radiance,
The Light above all lights.
And he will send thy baptiser (out) before Him:
Adakas-Mana will go forth to meet thee
And will take thee in his right hand, will rise
And will show thee the High King of Light.
Thou wilt see His beams of radiance — they illumine
His right hand. He will grasp thee with His hand,
Will lay his right hand (*upon thee?*)
And will grasp thine in holy troth [5].
He will clothe thee with His radiance,
Cover thee with His light, bless thee with His blessing
And His glory will rest upon thee.
He will make thee a judge in the ether

---

[1] "She-was-firm-and-she-acted-and-was-successful".

[2] *Mambuhia* here is the heavenly drink of babes who die in infancy. See D.A.

[3] D.C. 3 (320 : 1) *'bibḫ* (its thickness, luxuriant output); D.C. 53 (459 : 9) (its sweetness).

[4] *Yura*, a spirit of light. Or perhaps of rain? (יורה = "early rain, early season, spring").

[5] I.e. performs the rite of *kušṭa* with him.

Thou wilt illumine[1] (?) the jordans that thou reachest
And the *škinata* over which thou passest.
And thou shinest in thy radiance.
'Uthras call thee an arbiter and peacemaker[2],
And (one who) gave assurance to Rays-of-light.
Three hundred and sixty worlds rejoice in thee.
They will instal thee in abodes of radiance, light and glory.
Moreover, the blessing of the Mighty Life
Resteth upon thee. Life is victorious over all works!
And all that thou hast done will be put in order.
All thy vines will flourish, and in none of thine acts
Will there be lacking or fault.

380

In the name of the Life!
I worship, praise and laud that great mystic First Jordan
From which there was praisegiving,
And its brightness inspired the 'uthras.
From it living waters came into being
And its light reinforced all light-beams.
From it resulted the enlightement of the 'uthras:
In it they rejoice, and from it a wellspring of radiance
Came into being. From it, fruits, grapes and trees
Came to life; from it *pihta* (bread) derived its existence.
And it was broken and given to the One Great First *Mana*.
And He, the Great First *Mana* was invigorated thereby[3])
And worlds of light, 'uthras and all *škinata*
Refresh themselves therewith,
Exist (live) and flourish.
And they worship and give praise.
Glory, serenity[4] and delight come upon them;
They rejoice, are glad, laugh and make merry,
Exult and disport themselves.
And on thee (*too*), our great, lofty and respected father,
Glory, bliss, perception and felicity will rest.
Yea, that jordan will bless thee

---

[1] (TQN II).
[2] See similar couplet in Prayer 255 (lines 22 and 23).
[3] Or, in the language of ritual, "partake thereof".
[4] D.C. 3 (322 : 8) has *nihutai* ("my serenity" or "my calm") for *nihuta*.

From which praisegiving originated, and it was great [1].
There will come *kana ḏ-zidqa* and a Table
And good things (food) will abound and be plentiful
In thy house. Thy strength here on earth will be firm,
And yonder, in the worlds of light like (*that of*)
The great First *Mana*.
Thou shalt have speech and hearing;
Thou wilt speak and be heard.
Thou wilt call thy brother-priests here on earth
And they will answer thee. There, thou wilt call on
'Uthras and they will answer thee.
Here on earth thou shalt have assurance
Because two of Kušṭa's witnesses stand in thy presence,
Seeing and noting what thou doest and what thou thinkest
Day after day and hour by hour.
Yonder, thou wilt be accounted as one of the 'uthras.
Life will joy in thee and the 'uthras will hymn thee
And say to thee [2]
"Thou wast from the First Jordan, our father!
From a Stock of great brilliance
Did they call thee forth! Ninṣab clothed thee in vestments of water,
Tunics of righteousness cover thee.
On thy head he set a wreath, a wreath of praise,
For 'uthras and *škinata* are twined[3] into the leaves of thy wreath."
Moreover the Great Unique Sacred One [4] will bless thee,
Whose throne they set up at the *kana ḏ-zidqa*.
He measureth [5] the pious offering of each individual
And according to his works, He recompenseth him.
He delighteth in the Chosen Elect and bestoweth raiment of light.
And four Beings, Sons of perfection, bless thee,
They who guard treasures of life and confer
Garments of radiancy on the elect who dwell in the world.

---

[1] *Utnafšat* in both texts. Either "was great", "increased", or perhaps "refreshed"?

[2] D.C. 3 [323 : 9 inserts before *nimarlak* (read *nimarulak*?)] Probably a miscopying.

[3] A play on words, *mitgadlia* also means "glorified".

[4] See p. 292. He is identified with the *Mana Rba Kabira* and with Adakas.

[5] D.C. 53 is defective here: D.C. 3 (323 : antpenult.) has *ukaiil zidqa ḏ 'niš 'niš*.

It is they who make abundant 1) thine oblation and thy Table
Which is set before thy brother-priests.
All thy brother-priests gather about thee
And open their mouths, all of them, in a loud voice,
With acclamation, prayer and praise, they bless thee,
Hymn thee and say to thee, "All that thou doest will be rightly ordered:
All thy vines 2) will give light,
And in all thy works there will be nought lacking or in fault.
And some of the blessing of the mighty First Life
Will rest upon thee."
And Life is victorious.

381

Darkness is crushed back into the Dark 3):
Light is established in its place.
Life hath accepted your prayer
And 'uthras have received your praise,
In the name of Šarhabiel, the First Great Radiance,
To support the Great *Mana* at His Place;
And to uphold the hands of good people.
There shall be healing (power) of Life
And blessing upon this *kana ḏ-zidqa* and thy Table,
Our father, Adam-Yuhana, son of Sam!
We establish thy consecration 4) (*as ganzibra*)
And thy confirmer 5) ratifieth thy consecration
In the world of light. And thy confirmer is sinless,
Thine advent is 6) with sinless ones 7) and thy confirmer sinless.
Come! as (one) fulfilled, deemed worthy, and established
In future honour and ample blessing.

---

1) *Ninifšuia* (or, perhaps, "inspire with life thine oblation" ?).

2) By "vines,"the ganzibra's pupils, postulants to priesthood or his sons, are meant.

3) See prayer 103, p. 102, n. 1.

4) *Tarṣa, taraṣa* (lit. a "setting-up") is a ceremony of dedication or consecration, e.g. of the cult-hut before a *masiqta*, of the "crown" when set on the head of a new priest, and of a *ganzibra* newly appointed to office.

5) *Mqaimana* here is the celebrant at the service of consecration of the new *ganzibra*. He must himself be a *ganzibra*.

6) Or "induction", his coming as *ganzibra*.

7) Ritually clean priests and head priest.

He will be possessor of fee and alms [1] (*flowing like*)
The great rill of Water of Life which was drawn down (hither)
And came from its Place. Tauriel-'uthra drew down to earth
(Those waters) which come and come; come and cease not;
They are never cut off, or lacking, or deficient.
(*In like manner*) this *kana ḏ-zidqa* and Table
Shall never lack or be wanting in thy house,
Adam-Yuhana son of Sam, our father,
For an age of ages and for ever.
And Life is victorious over all works!

[Then they shall set up the table [2] of Blessed Oblation in (on) the altar-table [3]. And when they finish the dedicatory prayer [4] the *ganzibra* takes the phial of wine [5] and reciteth the hymn "Vines shone in the water", and he poureth [6] (the wine) into the drinking-bowl and giveth it to the *baruka* [7] and the two witnesses.]

382

In the Name of the Great Life!
Vines shone in the waters:
Mighty ones were confirmed [8]
For perfecting, for clearing the waters,
Establishing Your likeness and giving us light
Let your radiance shine upon us, great 'uthras!
Shine, shine forth, come in mystic transfiguration [9],

---

[1] *Agra uzidqa*, "reward and oblation" i.e. fees received by priests for their services, and offerings in kind and money brought to them by the faithful.

[2] As I have seen this rite, I can explain the nature of "table" here. It is the earthen tray, or small earthen altar-table (*ṭariana*) on which the ritual food is laid out.

[3] The larger altar-table (*ṭariana*) on which the smaller (see n. 2) is placed.

[4] *Qaiamta*.

[5] Water in which grapes or raisins have been macerated.

[6] (Cf. Hif הירּיק).

[7] The priest who has recited the foregoing prayers of blessing for a *ganzibra*.

[8] This prayer (given in another form in *Studi e Testi* 176, p. 64) is hopelessly garbled. D.C. 3 (326 : 7) has (for *lka lhil* in the latter) *lkalḫ* (D.C. 53 divides the word on two lines.) My translation in Š. ḏ-Q. was governed by the variations. Hence for *mitqaiam* which here obviously refers to the elevation of the *ganzibra*, I had "were established" (here). See also Prayer 177.

[9] *bhilfa kasia*. In the Š. ḏ-Q. I translated "instead of concealing it". I think the translation given above may be the truer, but the whole prayer is obscure.

Let your radiance shine forth and the radiance of the king.
Let your fragrance come and overpower (*us with its sweetness*)

[This hymn the *ganzibra* shall pronounce over the wine-bowl, giving it to the *baruka* (blesser) and to the two witness.]

383

In the name of the Great Life!
On the day that Hibil-Ziwa
Walked with Yawar,
Myrtle with them was plentiful, 1)
Plentiful was the myrtle,
And to Yawar he gave it,
Into his right hand.
And he said to him,
"Take from me fresh myrtle
And pronounce blessing in the *škinata*
Its blessing pronounce in the *škinata*.
Then Yawar opened his mouth,
Blessing Hibil-Ziwa, blessing Hibil-Ziwa
And said to him, "Blessed art thou,
Our father, Hibil-Ziwa!
Like the myrtle that is in thy right hand
Thy Root shall flourish
Like the root of fresh myrtle:
And thou shalt have strength and increase
Like the living waters"2).

[The "blessers" recite this hymn and give myrtle to the ganzibra].

384

Myrtle, myrtle! The king took it;
The king was surrounded by the perfume of myrtle,
The king was surrounded by myrtle-perfume,
And blessing Hibil-Ziwa,
He said, blessing Hibil-Ziwa,
"Blessed art thou, our father Hibil-Ziwa,
Who hast brought this plant of fresh myrtle
And hast set it up in the dwellings of 'uthras.

---

1) There is a characteristic play of words on the two meanings of SGA.

2) There are variants of the myrtle-hymns: I translated some in *Studi e Testi*, 176, p. 65.

The dwellings shine in its brightness
And delight in its fragrance for ever [1]).

[The *ganzibra* recites this hymn and taketh the myrtle from the "blessers".]

385

In the name of the Great Life!
All who inhale thy perfume and are crowned [2]) by thee
Sixty heinous sins will fall away from him.
And all pure spouses will be made perfect, [3])
Delivered from evil actions.
(Those) who twine the wreaths and set them on our heads [4])
Will arise without spot and behold the Place of Light.

(The *ganzibra* reciteth this prayer over the myrtle, [5]) inhaleth its fragrance and giveth it to the *šganda* (acolyte) to smell, and to the "blessers" and all persons present; then he throweth the myrtle into the jordan and (*folds and*) putteth away the banner. And (then) they "honour their crowns.") [6])

Note. — Here D. C. 3 p. 328 has a colophon which begins: —

These are the prayers for the *pihtania* (breads) and all the blessings of the Blessed Oblation which I copied for my brothers and parents so that there may be support and a guardian for us on earth and forgiving of sins before the Life, my Parents, in the worlds of light, so that they may be instructed therein. I am poor, lowly... etc.

(*Note.* — Before No. 386 D.C. 3 inserts "In the name of the Great Life! On the day that Radiance appeared" etc. Prayer No. 414, p. 316).

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[1]) See the variation, op. cit. p. 66.

[2]) D.C. 3 (327 : ult.) *ubgauak mitkarak;* D.C. 53 (468 : 1) *ubgauak mitkarkia.* For the rendering "crowned" (certainly applicable here) see p. 230, n. 4.

[3]) D.C. 3 (328 : 2) *mištalmibak;* D.C. 53 (468 : 2) *mištalman,* (*fem*).

[4]) D.C. 3 (328 : 4) *ubrišaian*; D.C. 53 (468 : 3) *brišaiia.*

[5]) These myrtle prayers and the ritual inhalation recall the Persian *barsom* rite. Its perfume was apparently inhaled ritually and was also a symbol of kingliness as appears in the Shahnameh (Shāhnāmeh, ed. Sa'id Nafīsī, Teherān, 1914, vol. 9, p. 2995, 1.496 ff.). In this passage the king asks for barsom when food is offered: "food should be taken (only) when barsom is there". His request for barsom reveals that he is the king and results in his death.

[6]) I.e., take off their "crowns" and kiss them, see p. 28, n. 3.

386

See Prayer No. 329.

(The rubric differs slightly, so I give it)

[This is a hymn for consecration of crowns on the Sunday when the *ganzibra* wishes to consecrate the cotton crowns for the priests. Wearing his vestments, with the *(novice's)* vestments and the crowns in his right hand and his staff in his left, he goes to the bank of the jordan, grasping the crowns which he wishes to consecrate together with his own in his right hand. Then, after performing ritual ablution in the jordan, he approaches the cult-hut and examines each *(item)* of the vestments, and recites the 'Salutation' at the Door of Mercies *(i.e. facing North)*, to *(as many)* kings as he is able. After that he shall recite this hymn once over each crown. And Life is victorious!] [1]

387

See Prayer 305, p. 250.

388

See Prayer 306.

389

See Prayer 307.

390

See Prayer 308.

391

See Prayer 309.

392

See Prayer 310.

393

See Prayer 311.

[The *ganzibra* shall recite these seven hymns of the Great Šišlam when he placeth the crown on the postulant. And the priests shall recite these seven other hymns, and give their reponses.]

394

See Prayer 312.

395

See Prayer 313.

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[1] For notes, see those on p. 231 and MMII p. 146 ff.

396

See Prayer 314.

397

See Prayer 315.

398

See Prayers 316 and 317.

399

See Prayer 318. and the rubric which follows it.

400

See Prayer 319 and the rubric which follows it.

401

See Prayer 320 and the rubric which follows it.

402

See Prayer 321 and the rubric which follows it.

403

See Prayer 322 (and compare Prayer 386).

404

See Prayer 323 and the rubric which follows it.

405

See Prayer 324 and rubric which follows it.

406

See Prayer 325 and rubric which follows it.

407

See Prayer 326 and rubric which follows it.

408

See Prayer 327 and rubric which follows it.

409

See Prayer 328 and rubric which follows it.

410

In the Name of the Great Life!

Health, victory and forgiving of sins be there for me, Adam-Yuhana son of Mahnuš, who have prayed this prayer and (these) Devotions. Forgiving of sins be there for a man whose eyes wait upon his Father and whose thought is directed to the Life and whose mind doth not stray from Knowledge-of-Life.

Poor am I who make this petition: a lowly man who hath kept aloof from the Seven. And I say "O Lord of the lofty firmament, (O) Being who accepteth request, receive my prayer and my praise here; guide it with Thy directing (power), grant me a place in Thy Place, give me a dwelling in Thy world. Do not question me about my sins and the burden which hath weighed down my soul in this world. Behold me, who have sought purification before Thee! Look on me, who have borne persecution for Thy name! End for me acts of violence, for I am Thy servant and Thy child. Now I humble myself and my children to Thy name, for I have been true to Thy name, and speak *(it)* in my heart and talk *(of it)* in my mind. And I subdue my form and my loins, (O) .... 1) superior to all glories, before the pure Light which is above all lights.

And I say, "O Lord of gleaming banners, Lord of mystic books, Lord of "Letters-of-Truth" 2). Lord of prayer and praise, He who uplifteth the prayer of 'uthras and sponsors the praisegiving of kings, Support of prayerful thoughts! Let there be strength and constancy for all lovers of Thy name! Look upon me with Your eyes and pity me in Your heart! Support me with Your strength, clothe me with Your glory, cover me with Your light. Cut me me not off from Yourself! And put far from me fear, dread and terror of the seven stars and the twelve constellations: deliver me from the hands of the wicked, and loosen my feet from the bonds of death. Cut me not off from Your presence. Arm me against all that is evil: be for me a bulwark against rebels and a Hand of Truth against the destructive powers of this world. Turn away, repulse

---

1) *Šihrialia šilia? Šihrialia* = "rulers", "governors", as plural might be read as "(Divine) Ruler". *Šilia* might be the plural of *šilta* = "need", "want", "desire". Obscure.

2) A reference to the rite for the dying. Preceded by a form of immersion (the "proven Sign") the ceremony of "The Letter" or the *Letter of Kušṭa* is performed, during which a phial of oil is placed in the pocket of the ritual dress, and a ritual handclasp (*kušṭa*) is given to the dying or his proxy.

from me insecurity[1] (?), poverty, ill-luck, lack of sleep and hours of agitation, an evil day and blows (onslaughts) which occur all the time. Be to me Life in life; give me to drink of freshly-flowing Water of Life. Set up for me a *kana ḏ-zidqa*, a Table and good fortune so that they are fully supplied[2] by Naṣirutha. And my brethren will be with me and will provide (me with) a peaceful transplanting[3]: my wife, my plants (children), and my priests shall accomplish it.

I shall depart and come towards You after a (ritually) perfect departure (death), with pure oil[4], and with the proven Sign; in ripeness of years[5], without feebleness[6], in a blessed old age, in my own home[7].

Look on the plants, marvel at the *šualania* (*those entering the priesthood under tuition*); then let there be with You a forgiver of sins for me, Adam-Yuhana son of Mahnuš who have prayed this prayer and these "Devotions". Forgiveness of sins be there for me, for my father and mother, for my teacher, for my wife, for my offspring, for my priests and for all souls who arose at the name of Life and verified the sign of Manda-ḏ-Hiia with pious and believing heart.

Yea, Life, verily Life, life with the victorious there shall be for those love Their name! They will not sever the holy union knit between living ones, with those who know the Life and believe in the Life, and with those who teach us the faith. And Life abideth in Its Dwellings and Life is victorious over all works!

And now (*I ask*) of Life, Your compassion, Your forgiveness, Your reconciliation[8] and Your compassion, Yours, Great First Life! Pity, forgive, awake and have compassion upon this my soul, mine, Adam-Yuhana son of Mahnuš who have prayed this prayer and these "Devotions". Let there be forgiveness of sins for me! (thrice); for me and for my father, my mother, my teacher, my wife and my wife and my plants (children) and my priests who have placed bread and (ritual) food [1] (*here*), (and) you, my fathers, my teachers, my instructors and those who taught me the faith, when ye supported me from the Left to the Right. Forgiveness of sins be there for you!

---

[1] Several roots (NZH, NZZ, NUZ) have the meaning of unsteadiness, wavering, etc.

[2] Pa. MLA. lit. "they were full", "they were replenished".

[3] I.e. "arrange the proper death-rites". The death-angel is sometimes called "the Transplanter".

[4] See p. 313, n. 1.

[5] Lit. "in full measure" (of years).

[6] Read *kadra* for *kadfa*.

[7] *Kaliuta* = exile, banishment, enforced absence from home: Lit "without absence from home".

[8] P.S. Ethpe. ܪܥܐ. See also G.R. trs. p. 251, note 4.

Life abideth in Its dwellings and Life is victorious over all works!

[This is a prayer (*called*) Yahia's Petition ("John's Prayer"). Pray it in all your devotions.]

411 [2]

Our forefathers, there shall be forgiving of sins for them. Yušamin son of Dmuth-Hiia, there will be forgiving of sins for him.

. . . . (*the prayer continues from this part as in Prayer 170, inserting the name of the copyist, Adam-Yuhana son of Mahnuš, and his relatives, and teacher wherever such insertions are customary. The insertions are called zharia, "injunctions", "rubrics"*)

[This is the chant of "Our forefathers".]

412

In the name of the Great Life.
Then, when she (*the soul*) reacheth the seven mysteries,
Servants of the Seven go out towards her
And come and surround her and question her.
And they said to her "O soul, whence comest thou?
And whither goest thou?" She said to them,
"I come from the Body the name of which is Earth.
And I go toward the good *Kimṣa* [3]".
They say to her "Servant of whom, art thou?
Messenger of whom art thou called?"
She said to them "I am the servant of the beloved *Kimṣa*
And the envoy of the vast Ether".
Then they bless her and commend her and say to her,
"All who know this (pass-) word shall rise

---

[1] *Ṭabuta.*

[2] This is the great Commemoration prayer known as the "Our forefathers". It is usually preceded by the *Ṭab ṭaba lṭabia* prayer as in prayer 170. It is recited at every rite for the departed.

[3] Nöldeke suggested "End" for *kimṣa* (root KMṢ), noting that 'k' and 'q' are often interchangeable. Lidzbarski doubted this interpretation (see J.B. p. 192, n. 1) and in his note to Prayer 126 (M.L. p. 192, n. 1) suggested an "Ort im Jenseits". In Prayer 126 I translated the word "a formation", "taking shape" etc. The word is of a very nebulous meaning. See p. 119, n. 2.

Towards the good *Kimṣa*".
For they seek to grasp the mystery of the Body
And (so) question her.
And thereupon she ascendeth
Towards the Good *Kimṣa*.

[This is a prayer about the questioning of the soul[1]).]

413

See Prayer 177.

D.C. 53 *ends here. I append as a continuation the prayer which in D.C.* 3 (*p.* 331) *precedes Prayer* 386.

414

My Lord be praised!
In the name of the Great Life!
On the day when the radiance within Radiance
Broke through and emerged,
A counterpart of the jordan was formed in mirrors;
In mirrors a counterpart of the jordan was formed.
And water was produced in the Ether.
The jordan emerged in its glory
And the water was intermingled with the Ether,
Intermingled was Water with Ether.
And the strength of Light increased greatly,
Was increased and established.
A wreath they twisted into crowns[2])
(Of) myrtle leaves. And trees bore their burden (*fruit*).
Naṣirutha spoke therein to kings (*priests*)
And their purities were intertwined.

(The bridegroom shall recite this prayer when entering his house before he "taketh *kušṭa* with his wife". Then he shall "honour" his crown[3]). Beware of performing a marriage or (entering into) a partnership when the moon is in Cancer, Capricornus, Sagittarius or Scorpio: they are evil days for a wedding.)

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[1]) See 175. Prayer 412 varies slightly from it, and the explanation is missing from the former.

[2]) The union of wreath and crown is symbolical of marriage.

[3]) The hymn is for the marriage of a priest.

INDEX

Note. On Names

In Mandaean literature spirits, angels, demons, and persons are given names denoting abstract qualities, activities, virtues, vices and so on. The abstract nature of the divine First Cause is divested further of any tinge of anthropomorphism by use of a plural form: It is named *Hiia*, from the verbal root HIA "to exist"; hence it means "existence", "life". To this appellation are attached such adjectives as "First", "Second", "Third", "mighty", "majestic" and "multiform".

Abstract qualities of varied shades of related meaning are covered by the name *Kušṭa*, a personification of "truth", "pact", "sincerity", "good faith"; whilst category or species is personified in such names as Adam—"man", "mankind" and Anuš "humanity" "human being".

It is not always possible to discover the original meaning of a name. Most, indeed all of them, derive from a verbal root, or from a substantive. The suffix 'il or 'iil (corresponding to the "iel" of angel-names in English) is often attached to such names, for instance, RHM Rham'il "to love"; Tauri'il (*ṭaura*, a bull); Nuri'il (*nura*, fire); Gadfi'il (*gadfa*, wing) and Gabri'iil (*gabra*, male, man). In magical texts angel and devil-names are legion. In the Canonical Prayers they are comparatively few.

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ERRATA

page 6, note 1, *read*: Abel, Seth and the Biblical Enos (Anuš)
page 7, line 14, *read*: Sam-Smir, *instead of*: Sam-Smira
page 9, note 1, *delete after* vapour: here
page 31, line 32, *read*: Abathur, *instead of*: Abatur
page 32, line 16, *read*: possession, *instead of*: possesion
page 40, line 9, *insert after*: (They revealed treasure 1)):) from the First Treasure
page 41, line 26, *delete*: 2)). Note 2 *to be replaced by*: *ʾruta*. Lidzbarski translated Erleuchtung. The implied meaning is 'light which awakens, brings to life'
page 48, note 5, *read*: D.C. 3, *instead of*: D.C. 31
page 54, note 1, *read*: *ʾṣṭuna, instead of*: *ʾuṣṭuna*
page 78, note 1, *read*: Anuš, *instead of*: 'Anuš
page 87, note 5, *read*: Adam Kasia, *instead of*: Adam Kasca
page 104, line 5, *read*: Asut, *instead of*: Asiet
line 27, *read*: Shaq-, *instead of*: ʾShaq-
page 105, line 11, *read*: Zihrun, *instead of*: Zahrun
page 117, note 5, *read*: *kul man ḏ, instead of*: *kul man d*
page 129, line 28, *read*: my daughter, *instead of*: My daughter
page 151, line 23, *read*: Abathur, *instead of*: Abatur
page 154, line 25, *read*: p. 288, *instead of*: p. 287
page 172, line 8, *delete*: 3))
page 174, note 2, *read*: In Š. ḏ.-Q. 4: 4., *instead of*: Š. ḏ-Q. 4,: 4.
page 199, line 29, *read*: into, *instead of*: nito
page 209, note 1, *read*: *Ništiknat?*, *instead of*: *Nistiknat?*
read: (*mištiknia?*), *instead of*: (*mistiknia?*)
page 213, note 4, *insert* a colon *after*: tentative
page 233, note 5, *read*: *ʾṣṭunia* and *ʾṣṭuna, instead of*: *'uṣṭunia* and *ʾuṣṭuna*
read: Adam's, *instead of*: Adams
page 246, line 4, *read*: Ruha-ḏ-Qudša!, *instead of*: Ruha-d-Qudša!
page 259, note 3, *read*: *ʾṣṭun, ʾṣṭuna, instead of*: *ʾuṣṭun, ʾuṣṭuna*
page 285, note 7, *read*: Prayer 25, *instead of*: Prayer 45
page 297, line 22, *read*: *ʾṣṭuna, instead of*: *ʾUṣṭuna*
line 32, *read*: appellation, *instead of*: appelation
in notes 5 and 6, *read*: *ʾṣṭunia* and *ʾṣṭuna, instead of*: *ʾuṣṭunia* and *ʾuṣṭuna*